THE

CRITICAL REVIEW.

JULY, 1800.

The History of the Helvetic Confederacy. 2 *Vols.* 4*to.* 2*l.* 2*s.* *Boards.* Stockdale. 1800.

THE emancipation of the Swiss from the tyranny of the house of Austria, and the establishment and importance of the Helvetic republic, have impressed various writers as one of the most interesting portions of modern history. The late Mr. Gibbon selected this as a province to be decorated by his immortal pen; and actually finished a part in the French language, which he unaccountably at that time preferred to the strength and copiousness of his native tongue. But his ignorance of the German language was an insuperable barrier, and the first part was not approved by his literary friends, partly on account of the language which he had chosen, partly on account of the declamatory form of the narration. Mr. Planta, himself we believe a native of the Grison country, has attempted to supply this deficiency, and will be found to have executed it with considerable ability, and with ample information. In his preface he gives an account of the chief authors by whose labours he has profited; but we were surprised and mortified, as we proceeded in the work, to find that he did not follow the practice, long since established by classical English historians, of regularly adducing the original writers consulted, at the bottom of the page, but preferred the inaccurate French method of giving an unsupported narrative. To the learned reader such a mode must always be unsatisfactory, as he would wish to turn to the originals, in order to examine the author's fidelity: and even the general reader is now so much accustomed to the more authentic method, that he is inclined to regard such a history as a novel, or as a cause determined without any witnesses.

The author begins his preface with observing that the late revolution in Switzerland had excited general interest; and as there was no history of that country in the English language, he was induced to undertake it. He then proceeds to give an

account of his chief predecessors in the province of Swiss affairs.

'Stanyan's account of Swisserland, besides being rather a political and topographical description, than a history of the country, was not, even at the time when it first made its appearance, deemed altogether accurate, especially where it treated of the government of Berne, to which the author, joining in the cry of the peevish and disaffected, ascribed a tyrannical tendency which the long period of prosperity enjoyed by the bulk of the people has manifestly disproved. Various changes, which took place soon after his residence in that country, have moreover contributed to render his work of still less utility to the reader who seeks for authentic information.

'The history of the Helvetic confederacy by Watteville, is certainly a work of considerable merit; and notwithstanding its brevity, and the dry chronological order in which it is written, has long afforded to foreign readers the best information they could obtain concerning the events which characterise the people of the Alps. But, besides the imperfections already adverted to, the previous knowledge it requires of the transactions which the author rather alludes to than describes, and the want of a continuation from the year 1603, where he abruptly breaks off, still renders a more ample work on the subject a material desideratum, even to those who read every language, except the German.

'Of the voluminous history of Alt de Tiefenthal, and the epitome of Plantin, little need be said, but that most of those who have attempted to peruse them have found it impracticable to proceed beyond a few pages: and of Simler's less exceptionable work, even Fuesslin's Latin edition will give but little satisfaction to the readers of our days, the historical part being properly an abridgement sufficiently accurate, but embracing a very short period, and by no means calculated to gratify even a common share of curiosity.

'This manifest want of a popular, and at the same time a sufficiently copious and accurate work on so interesting a subject, first induced me to avail myself of the opportunities I had of procuring from the continent the best German publications relating to that country: it being in fact to the German writers that recourse must be had for the materials requisite to supply this deficiency in English literature. Having collected such documents as I was well assured had received the sanction of the most competent judges, and given them a cursory perusal, I soon conceived the admiration, which cannot be withheld from the many striking incidents that grace the annals of that people. I therefore readily yielded to the temptation of dedicating my leisure hours to a compilation of this nature: and I shall think myself amply rewarded for my labour, should it be found to answer the purpose for which it is intended.' Vol. i. p. vii.

Mr. Planta afterwards bestows deserved praise on Muller's

History of the Helvetic Confederacy; but that work does not extend lower than 1443. Laufer's voluminous publication reaches to 1657; and Meister's to 1768. Our author apologises in the next place for his attempt to delineate the late subjugation of Switzerland by the French: but it is singular that his avowal of impartiality should deeply impress the reader with the contrary ideas. We cannot ourselves, though accustomed to hear opposite evidence, aspire to impartiality in such a case, for we deeply regret the loss of Swiss freedom, and the tyranny exercised by the invaders. But, on the other hand, we should never with Mr. Planta have listened only to one side of the question: we should not have forgotten the slaughter of the Swiss guards, but we should have remembered that the French were, in their own eyes, fighting for freedom: we should have remembered the enmity manifested by the Swiss aristocracy to the new French government, and the favour shown to the Austrians; the reception afforded to numerous emigrants; the subjection of Switzerland to foreign gold, still more degrading than that to foreign steel; and, above all, the plots of counter-revolution, supported by a delegate named on purpose, and of which Switzerland was the very focus, after Coblentz had been swallowed up in the French conquests. The golden maxim 'Do unto others as you would have them do unto you' may be considered as the basis of historical impartiality, as well as of moral practice. Bring the case home: if Wales had been independent, and the rulers, seduced by French gold, had connived at plots against the English government, should we have long hesitated to carry arms into the country?

Mr. Planta afterwards proceeds to vindicate the Swiss against some reflections on their national character. The remark that the Swiss are dull because they are mountaineers deserved no answer, whoever was its author; but Mr. Planta's answer is not strong, and he forgets that the Greeks inhabited a mountainous country. He is even unfortunate in naming Scotland, for the Highlanders have never been celebrated for talents: and he might as well have adduced England, when intending to characterise the Welch. The language impresses us as having been the chief obstacle to Swiss literature: and when we consider how recent is the refinement of populous Germany, we shall the less wonder that an unpolished language has retarded the Swiss genius. The charge of venality is also attempted to be refuted. The sole just defence in the case of supplying mercenaries, is that the country cannot support its population: and Mr. Planta is again unfortunate in his argument and examples. The Scots and Irish, in French and Spanish pay, were adherents to an abdicated family, and incapable of serving in our armies. The 10,000 Greeks under Xenophon fought to accomplish a

grand political purpose, the establishment on the throne of Persia of a monarch friendly to their country. In plain truth, human affairs will not bear microscopic observation; for, if they should be severely scrutinised, they would appear one mass of incongruities. What, for instance, can be more incongruous than that the same people should expose their lives to defend their own liberty, and sell them to enforce slavery on others? But national reflections are beneath notice, as they are commonly applicable only to a small portion of a passing generation.

The first volume extends from the earliest account of the Helvetic nations to the year 1447. The work is divided into books and chapters. In the first chapter the author discusses the origins of the Swiss tribes, the Helvetii, the Rhæti, &c. their extirpation and the re-peopling of the country by the Alemanni, the Franks, the Ostrogoths, and the Burgundians. In this part of his work he has evinced no large share of erudition. In mentioning the Alps, he follows the fanciful etymologies of Bullet: and he gravely mentions that some peaks near St. Gothard are said to be higher than Mont Blanc; as if, after the eight volumes of Saussure, any doubts could remain. But it is vain for men of science to write, if others will not read. In p. 4 Tacitus is quoted for a fact which he does not mention; and we must lament that Mr. Planta is a stranger to the extreme accuracy required in history, which ought always, to use the words of Thucydides, to be regarded as a *monument for ever*. Other mistakes, in the few pages where the authorities are quoted, serve to excite our distrust of the mass which appears without authorities; but, not inclined to be severe on a work which has professedly few pretensions, we shall proceed to give an extract from this part.

'Although subdued by Cæsar, the Helvetii still retained considerable privileges, and among the rest were allowed to garrison a fort near the frontiers of Germany, with their own militia. The Romans at the same time settled in many parts. The Colonia Augusta Rauracorum, on the Rhine, soon became equally eminent for strength and splendor. Aventicum was considered as the capital of the country. Vindonissa and Ebrodunum appear to have been places of some note: and many inscriptions are still extant, from which we collect, that, during the auspicious reign of Augustus, this country enjoyed a degree of prosperity, which, under his profligate successors, was soon converted into a most degrading state of servitude.

'The twenty-first legion, when Vitellius assumed the purple, was stationed at Vindonissa. From its extortions it had acquired the name of the rapacious. It took offence at the loyalty the Helvetii had maintained in favour of Galba; and being joined by the Thracian and other legions, and headed by Aulus Cæcina, a

man of great audacity and unheard-of cruelty, ravaged the country from Baden, which he demolished, up to Aventicum, where Julius Alpinus,* the chief magistrate, was demanded for instant execution. His daughter Alpinula implored for mercy; but she implored in vain. Her sepulchral inscription, found not long since, expresses in pathetic language the sorrow which seems to have abridged her days. The whole Helvetic nation was doomed to utter destruction. Claudius Cossus, the chief of a deputation sent to crave for mercy, succeeded by his eloquence and supplicating demeanor, to soften, not only the obdurate emperor, but even the exasperated legions, and saved what yet remained of the desponding people. Vol. i. p. 7.

Mr. Planta proceeds to give a sketch of the state of Helvetia under the Roman emperors. When we are told that the people 'honored the sylphs as their peculiar guardians, and revered the gods of the shades below,' we could not avoid smiling at such heterogeneous ideas. The sylphs were the invention of the last century: and Mr. Planta's gods below are borrowed, as he tells us, from inscriptions that bear *Dis Manibus*, a mere monumental form used through the whole Roman empire.

'But prosperous days like these were not to be of long continuance. Trajan was still holding together the unweildly power of Rome, when the Alemanni, from the north, spread their arms and led their cattle to the confines of Helvetia. They wandered freely throughout the ample waste. They despised walls; and stood in no need of social aid, for each man supplied his own wants. They feared and worshipped the invisible powers of nature; and probably sacrificed horses at the great cataract, near Shaffhausen; where the dark tumultuous scene, (which even now, after the effects of time and culture have softened its features, strikes the beholders with awe and admiration), favoured the gloom of their barbarous rites. After various attempts, whilst the feeble Gallienus had thirty rivals to contend with, they penetrated, in great numbers, into the valleys of Rhætia, and, crossing the mountains, overspread Italy as far as the gates of Ravenna. The northern nations seemed now in a general fermentation. The Burgundians from the Saale, the Heruli from the fenny sands of Brandenburgh, the Ostrogoths, Franks, and Saxons, assailed the empire on every side. The situation of Helvetia was too centrical to escape the depredations of these ferocious invaders.

'The city of Aventicum was probably burnt in one of these incursions; and the whole nation seems, about this time, to have been totally extirpated: but no historian has recorded even the dates of these calamities. Geographers, who mention Helvetia during this period, represent it as a mere desert: and Ammianus Marcellinus, at the end of the fourth century, speaks of Aventicum as of a place

at that time wholly abandoned, but whose former greatness migh be justly inferred, from the large and extensive ruins that covered its site. Had Rome chosen to conciliate the friendship, rather than to subdue the people of the Alps, they would perhaps have fought more strenuously for their common welfare, and averted, both from Italy and their own country, the disasters that finally brought on the ruin of both.' Vol. i. P. 10.

What geographers of the fourth century mention Helvetia as a desert we are at a loss to discover; and the extirpation of a nation in such sequestered vales and fastnesses seems an event highly improbable. We should rather believe that the inhabitants, enfeebled by Roman jealousy and civilisation, were subdued by the Alemanni, who in their turn became subject to the Franks, while the Ostrogoths seised on Rhætia: but Mr. Planta considers the Burgundians as the chief ancestors of the modern Swiss. He might have given far more clearness to his narrative if he had consulted D'Anville's geography of the middle ages, from which it appears, that the ancient Burgundia included the western half of modern Switzerland as far as the river Ursa (the Reuss); and the eastern half belonged to the Alemanni. Mr. Planta seems also a stranger to the *Scriptores Rerum Alemannicarum* of Goldastus.

But we shall pass the more ancient parts of this work, and proceed to periods more interesting to the general reader. The character of Albert of Austria, and the first compact of the Swiss, are thus described.

'Albert of Hapsburg, duke of Austria, the only surviving son of king Rudolph, had, during a nine years administration of his own territories, and the share he had long borne in all the transactions of his father's reign, given such early proofs of his supercilious temper and ambitious views, as filled all the neighbouring states with reluctance against the further aggrandizement of the house of Hapsburg. The character of no prince, perhaps, who has moved in so eminent a sphere as Albert, has ever been so variously represented, by the jealousy and hatred of some whom he had offended on the one hand, and on the other, by the fear and adulation of those who had adhered to his family and person.

'He possessed an inflexible perseverance. The improvement of his treasures and armies, the latter of which he commanded with admirable skill and courage, seems more strongly to have actuated his conduct, than the more generous principles of sound policy and justice. Eager to extend his dominions, he scorned the trammels of the laws which controled his power. He was impressed with a laudable spirit of order and propriety, which manifested itself in his high commendations of modesty in women, learning in the clergy, and valour in the soldier. Such was the controul he had over his passions, that when most violently agitated, he could still command

his utterance; nor did he ever allow himſelf to be diverted by the allurements of pleaſure: and yet, neither was he beloved in life, nor after death was his memory revered either by his kindred, his father's friends, his ſubjects, or the German nation. His wealth ſurpaſſed that of all other princes; and his forces, conſiſting of Hungarian light horſe, heavy-armed cuiraſſiers, a ſelect body of knights in rich uniforms, and an infantry of young freemen, were both numerous and highly trained. For ſieges, he had a hundred waggons loaded with rams, cats, pitch-balls, and all manner of deſtructive implements. So ſtern was his ſeverity, that, in an inſurrection, he compelled the magiſtrates of Vienna to come to him bare-headed and bare-footed to a neighbouring mountain, and ſurrender the keys of their city; and there, in their preſence, he tore every document of their obſtructive privileges. His inſatiate thirſt after wealth and territory, his ſtubborn pertinacity, an unſeemly diſorder in his eyes, and a gloomy aſpect, all theſe forbidding features rendered him ſo odious, that even virtue in him wore the ſemblance of ſelfiſhneſs. The man whom all hate, can never govern all. Albert was about forty-two years of age when he ſucceeded to the hereditary dominions of his father.

'The Swiſs, as ſoon as they received the intelligence of Rudolph's death, and of the fearful proſpect then before them, held an aſſembly of the whole nation, renewed their ancient league in the following terms. "Know all men that we, the people of the Valley of Uri, of the community of Schwitz, and of the mountains of Underwalden, ſeeing the dangers of the times, have ſolemnly agreed, and bound ourſelves by oath, to aid and defend each other with all our might and main, with our lives and property, both within and beyond our boundaries, each at his own expence, and againſt every enemy whatever who ſhall attempt to moleſt us, either ſingly or collectively. This is our ancient compact. Whoever hath a lord, let him obey him according to his bounden duty. We have decreed to receive no magiſtrates in our valleys, but ſuch as are of our own country, and reſident among us. Every difference among us ſhall be decided by our wiſeſt men; and whoever ſhall reject their award, ſhall be compelled by the remainder of the community. Whoever ſhall wilfully commit a murder, ſhall ſuffer death; and he who ſhall attempt to ſkreen the aſſaſſin from the hands of juſtice, ſhall be baniſhed. An incendiary ſhall forfeit his franchiſe as a native; and whoever harbours him ſhall repair the damage. Whoever robs, or moleſts another, ſhall make full reſtitution out of the property he may poſſeſs among us. No one ſhall diſtrain without the ſanction of a magiſtrate. Every man ſhall acknowledge the authority of one of the chief magiſtrates in either of the valleys. If in an inteſtine feud, one of the parties ſhall refuſe to accede to a fair compromiſe, the people at large ſhall join the oppoſite party. This covenant, for our common welfare, ſhall, God willing, be perpetual." Vol. i. p. 134.

But the real commencement of Swiss freedom was in the year 1307, when,

'In the night preceding the eleventh of November, came Furst, Melchthal, and Stauffacher, with each ten associates, men of approved worth, and who had freely declared their abhorrence of the unwarranted oppressions of the bailiffs. These three and thirty undaunted patriots, deeply impressed with the sense of their hereditary freedom, and firmly united by the dangers that threatened their country, being thus met in the field Rutli, suffered neither the vindictive wrath, nor the whole formidable power of the house of Hapsburg to divert them from their purpose, but with one heart and mind resolved "that in this great enterprize none of them would be guided by his private opinion: that none would forsake his friends; but that they would all jointly live and die in the defence of the common cause: that each would, in his own vicinity, promote the object they had in view, trusting that the whole nation would one day have cause to bless this friendly union: that the count of Hapsburg should be deprived of none of his lands, vassals, or prerogatives; and that his bailiffs, their officers and attendants, shoold not lose one drop of blood: but that the freedom they had inherited from their forefathers they were determined to assert, and to hand down to their posterity, untainted and undiminished." Thus fixt in their resolve, while, with tranquil countenances and honest hands, each beheld and clasped his friend; while at this solemn hour they were wrapt in the contemplation that on their success depended the fate of their whole progeny; Werner, Walter, and Arnold, held up their hands to heaven, and in the name of the Almighty, who has created man to an inalienable degree of freedom, swore, jointly and strenuously, to defend that freedom. The thirty heard the oath with awe, and, with uplifted hands, attested the name of God and all his saints, that they were firmly bent on offering up their lives for the defence of their injured liberty. They then calmly agreed on their future proceedings; but for the present, each returned to his hamlet, observed profound secrecy, and tended his cattle.

'Meanwhile the progress of wanton oppression put a period to the life and cruelties of the bailiff Herman Gesler. Prompted either by restless suspicion, or by some intimation of a meditated insurrection, he resolved to mark those who bore his yoke with most reluctance, and had recourse to an expedient which, perhaps, had been practised by the ancestors of this people before they left their northern seats. He raised a hat on a pole at Uri, to which he commanded all passengers to pay obeisance. William Tell of Burglen, in the valley of Uri, son-in-law to Walter Furst, a man in the full vigour of life, of an undaunted spirit, and one of the sworn friends of liberty, scorned to pay the respect Gesler had ordained to this symbol of his usurped authority. An unguarded declaration of his contempt for this badge of servitude, induced the bailiff to seize his

perſon; and thinking it unſafe, on account of the many friends and relations he had in his native valley, to detain him there, he reſolved (contrary to the privilege of the people, which forbade their being ſent to foreign priſons) to convey him acroſs the lake. They had not navigated far beyond the Rutli, when on a ſudden a boiſterous ſouth wind burſt forth from the inlets of St. Gothard, and raiſed the waves on the lake to a tremendous height. The bailiff, juſtly alarmed at his own danger, ordered Tell, whom he knew to be an expert boatman, to be freed from his fetters, and entruſted with the helm. They rowed in anxious ſuſpenſe under the towering precipices on the right of the lake, till having approached the Axelberg, Tell ſteered cloſe to a projecting cliff, ſprung on ſhore, and leaving the boat to contend with the rocks and raging billows, climbed up the ſteep, and fled to Schwitz. The bailiff likewiſe eſcaped the ſtorm, and landed at Kuſnatcht near the lower extremity of the lake; but Tell, aware of his own danger while ſuch a foe ſurvived, met him in a hollow road, and ſhot him with an arrow. Such was the end of Herman Geſler. He fell before the appointed hour for the deliverance of the country, without any co-operation on the part of the indignant people, but merely by the provoked reſentment of a free high-minded individual. The deed, it is true, cannot be juſtified on legal principles; and Tell has more than once been branded with the opprobrious appellation of conſpirator and aſſaſſin: but it was a deed ſimilar to many which have been highly extolled in hiſtory: nor is it at all expedient, or neceſſary, towards a well regulated government, that oppreſſion ſhould have no limits, and that tyrants ſhould have nothing to fear. This deed of William Tell cheered the hopes, and animated the courage of the ſworn aſſociates; but many feared leſt the anticipation might rouſe the vigilance, and call forth all the efforts and precautions of the ſurviving bailiff. They, however, continued carefully to conceal their project: and thus ended the year one thouſand three hundred and ſeven.' Vol. i. p. 153.

The eſtabliſhment of the Swiſs confederacy forms, as may be expected, the moſt intereſting portion of this firſt volume: nor are we tempted to tranſcribe accounts of petty wars which led to the gradual increaſe of the republic. The ſecond volume we ſhall reſerve for a future article.

(To be continued.)

Rennell's Geographical Syſtem of Herodotus. (Continued from p. 41.)

HAVING given a general idea of the contents of this work, we proceed, according to the plan laid down in our former article, to offer ſome remarks on particular paſſages.

When the author, p. 2, says, that the history of Herodotus embraces 'almost the whole of the known parts of Asia,' he must mean the *then* known parts of Asia: but the expression is inaccurate. In p. 14, and other passages, the major seems to pursue a mode of reasoning which cannot be universally applied. When ancient writers differ with regard to the distance in stadia from one place to another, major Rennell infers, that they used different stadia: the fact seems rather to be, that, in the variety and imperfection of the Grecian and oriental roads, each author guessed the distance as well as he could; and the different amounts often arise, not from any variety in the stadium, but from dissenting information concerning the total. In some instances, however, it may be granted, that authors of different pursuits used different stadia: a geographer might adapt his stadium to the degree, but a traveller, historian, &c. would more probably use the itinerant stadium; as, in modern times, geographical miles are rarely mentioned except by geographers.

In a note, p. 24, the major gives the following observation, in speaking of a passage in Polybius. 'May it not have been that the prevalent idea of the proportion of 8 stadia to a M. P. induced the schoolmen to *supply* a deficiency in the text; and to place an 8 where a 9 had originally stood?' We can hardly guess at the meaning of the ingenious author, who cannot surely conceive that the schoolmen, or professors of scholastic philosophy, were the calligraphers who copied the Grecian manuscripts, or that the ancient Greeks used the Arabic cipher. The substitution of H for Θ would be rather uncommon.

The calculation of a mean stadium, from the evidence of eight Greek authors, seems to be a mathematical process on insufficient data; for, as we have already mentioned, it is likely that the difference is not in the measure, but in the opinion concerning the total. The ingenious author throws, however, considerable light on the itinerary measures of Greece. He remarks that the Roman pace implied the double step or return of the same foot, equal to five Roman feet, or four feet ten inches of our measure.

The author seems not to make sufficient allowance, p. 42, for the ignorance of Herodotus concerning western Europe. When that ancient speaks of the Danube, as rising in a place called Pyrene, he only shows that he had heard of the Danube and of the Pyrenean mountains, and the intelligence is so vague as to mean nothing. In the next page, the major shows little discrimination, when he does not perceive that the mention of the Romans in Arrian's history of Alexander is a mere compliment to them by an author living under their do-

minion. To have any weight, the testimony should have proceeded from a writer contemporary with Alexander.

In his map of Scythia, and in his sections on the Scythians, the major has certainly swelled tribes into nations, and allotted too much extent to the knowledge of Herodotus, which he enlarges almost as far north as Moscow! And the northern desert which he indicates as that of Herodotus, is unhappily one of the most fertile tracts of the Russian empire. We believe that if the major's map were reduced to about one half of its latitude, it would be nearer the truth. Topographical maps of the southern provinces of Russia would be of more utility in settling the geography of Herodotus in this quarter than a general map of the empire, and many an extended nation would become a small tribe. A volume would be required to point out the errors of our author in the sections concerning the Scythians; nor shall we employ our time in confuting what no man of letters will think deserving of confutation. We shall only select one or two specimens.

'The Targitaus of Herodotus has in its root some affinity to the name Turk; as that of the Paralatæ, the tribe descended from the youngest son of Targitaus, has to Perlâs or Berlas, which designed the tribe last in rank of those descended from Turk. Targitaus was said to be the son of Jupiter; Turk of Japhet.'

On this, and many similar passages in these sections of the work, we shall not waste criticism, but only lament that the major has gone so far out of the line of his knowledge, and shown that an excellent geographer may be a most puerile antiquary.

In a similar strain, in speaking of Scythian nations expelled by others, the author gravely proves that the fact is possible, by the migration of the Kalmucs in 1770; as if every boy who had looked into Gibbon's History did not know that the matter is common and trivial, and required no more illustration than the light of day. The major is so fond of Targitaus and Turk, that he introduces them, p. 75, in a literary trial. He tells, p. 87, the fable of the ancients, that the members of a Scythian community were annually changed into wolves, without adding the rational explanation, that in winter they arrayed themselves in the skins of those animals. In the same page, the major, speaking of the Melanchlæni, a Scythian tribe, so called because they wore black dresses, tells us, that Tamerlane [Timurleng] discovered a tribe who also wore black! But a thousand years are as one day with major Rennel: and all epochs are as much forgotten as if he had passed into eternity.

In p. 89 the author very erroneously affirms that the Scythia of Herodotus is the Sarmatia of later authors; and in p. 91 he gives us more intelligence concerning the Sarmatæ, only tend-

ing to ſhow that he is an utter ſtranger to the ſubject, which is no wonder, as it has embarraſſed even learned writers, and certainly will not be extricated by our author's vague conjectures, and confuſion of events and names of the age of Herodotus with thoſe of the preſent century, as if no intervening ages had elapſed. He ſeems even a ſtranger to what is now univerſally known, that the Sarmatæ were the anceſtors of the Slavonic nations, and the Scythians of the Gothic.

'It has pretty generally happened that the inhabitants of coaſts particularly dangerous to navigation are exceedingly unfeeling and ferocious; a habit doubtleſs acquired by plundering wrecks; which includes alſo, occaſionally, the ſtripping and mal-treating of thoſe who eſcape from them; and by an eaſy tranſition to murder.'

This ſentence we ſubmit to the author's reviſion.

When the major ſuppoſes, p. 109, that becauſe the Ruſſians and Tartars look upon ſome relics found in tombs as very ancient, they muſt therefore belong to the ancient Scythians, we leave it to our readers to judge if any mode of reaſoning can be more inconcluſive. In the ſame ſentence we have a kind of peep, or, indeed, bird's-eye view, of the author's qualifications for ſuch reſearches, when he informs us that the *modern Tartars* ſucceeded the *ancient Scythians.* We venture to ſay, that there is hardly a ſpot of ground in the regions of which he treats, but what has been poſſeſſed by ten or twelve different nations, ſpeaking different languages, between the period of the ancient Scythians and that of the modern Tartars. For a remote glimpſe of the ſubject he muſt firſt carefully peruſe Gibbon's Hiſtory of the Decline and Fall of the Roman Empire; he may proceed to the hiſtory of the Huns by De Guignes, in 4 volumes, 4to. and then to the collection publiſhed in Ruſſia, in 8 vols. 4to. containing all the original paſſages of the Byzantine and other writers, who have mentioned the various nations which ſucceſſively held the ſouth of the Ruſſian empire. He will then be qualified to form a diſtant but preciſe view of this difficult inquiry, and may proceed to the original Hungarian and Ruſſian hiſtorians, and a thouſand other ſources indiſpenſably neceſſary to make him maſter of this ſubject.

We doubt the propriety of the major's oriental pronunciation of *Jajuje* and *Majuje* for Gog and Magog. The oriental *J* is ſounded *Y*: Jeruſalem, Jeſus, &c. are, in the eaſt, pronounced Yeruſalem and Yeſus. In p. 131 the author, with his uſual ſkill in etymology, ſuppoſes that the *Œchardæ* of Ptolemy are the *Oigurs* of modern times; but we need not repeat the information already given concerning the ſucceſſion of nations, and regret to ſee an attempt to illuſtrate ancient geography

founded on ſuch idle proofs and ſlender erudition. But we ſhall lay before our readers the complete geographical ſettlement of a tribe of Herodotus.

'The Argippæi of our author, whoſe poſition is ſhort of the Iſſedones; and the Arimaſpi, who are ſituated next beyond them, ſhall firſt be conſidered.

'The Argippæi, then, are ſaid, Melpom. 23 and 25, to be ſituated at the foot of certain lofty mountains, which preclude all diſcovery; (northward: for the Iſſedones are known to lie beyond them, to the eaſt;) and the country is ſaid to be flat, and the ſoil good, to this point, in coming from the weſtward; but now becomes barren and ſtony: moreover, as we have ſeen, the Iſſedones begin on the eaſt of the Argippæi.

'We regard the Argippæi, then, as the people who inhabited the eaſtern part of the Great Steppe; bordering northward on the great chain of mountains, that divide the Steppe from SE to NW, and which ſeparates the northern from the ſouthern waters, in that quarter. It is a marked feature in the geography; and is deſcribed by the Arabian geographers to be remarkably lofty, ſteep, and difficult of acceſs; agreeing to the deſcription in our author.

'The Argippæi would alſo border, eaſtward, on the mountains that ſeparate the Oigur country from the Steppe: or which perhaps, with more propriety, may be regarded as the weſtern declivity of the elevated region inhabited by the Kalmuc-Eluths. A part of theſe mountains are named Arga, and Argia, in Strahlenberg, and the map of Ruſſia.

'According to theſe ſuppoſitions, the Argippæi muſt have occupied the northern part of the tract, now in the poſſeſſion of the greater or eaſtern horde of the Kirgees; who are dependant on China, as the middle and Weſtern hordes are on Ruſſia.

'It is certain that in the above adjuſtment of the ſituation of the Argippæi, one ſtriking circumſtance in the deſcription of our author, is wanting; namely, the continuation of flat country, from the Thyſſagetæ, to the ſituation in queſtion. But, it ſhould be recollected, that no particular accuracy can, in this caſe, be expected: and that the very great extent of the level Steppe, may be allowed to juſtify him in the ſuppoſition, that the face of the country was the ſame throughout.' P. 134.

We ſuſpect the author's whole arrangement to be a mere caſtle of cards: withdraw one, and all the reſt fall in diſorder. He attempts, p. 136, to ſhow that the Griphons, fabulous animals familiar in ancient monuments, were a real good ſort of people, made of fleſh and blood, and lived in the region of Kolyvan; in which gold was diſcovered, gentle reader, in 1740. That Herodotus was a prophet we never before underſtood; and moreover, the mines of Kolyvan, far from abounding with gold, only produce ſilver, in which a ſmall

quantity of gold is found. We really indicate ſuch groſs errors with regret, as we highly reſpect the major's talents in his proper line; but are ſurpriſed that he did not ſhow his manuſcript to ſome learned friend, who might have ſoftened the miſtakes, if he had not adviſed the total ſubtraction of the ſections concerning the Scythians. In p. 139 we find that the ancient *Turcæ* are the *Torgots*, a Kalmuck tribe of to-day; and in p. 143 many undeſerved compliments are paid to the Oigurs, as genuine deſcendants of the Œchardæ; juſt as much as governor Haſtings was of king Porus. *The Memoires ſur les Chinoiſes* (p. 144) we have not ſeen; but ſhould be glad to ſee a good account of the Chineſe women: the Memoires ſur les Chinois we have read.

M. Petit de la Croix, who knew enough of Tartarian hiſtory to be enabled to compile a hiſtory of Genghiz-Khan (p. 146), is not an author of received credit in the preſent day. He only compiled from books; and our author ſhould have conſulted Pallas, and other recent and well-informed travellers, with reſpect to the fact mentioned. The Gog and Magog of Edriſi are gravely mentioned (p. 153) as realities, inſtead of eaſtern fables. The author might as well have introduced Preſter John ſitting in his arm-chair, as he appears in ſome ancient maps.

We have now happily eſcaped from the Scythians, and ſhall proceed to a few other remarks on diſtant parts of the work.

We have already remarked (Vol. XXV. p. 487) that M. Goſſelin has ſhown a repetition in Ptolemy's map of Africa on the weſtern coaſt, where the ſame names and ſpace ſeem twice inſerted. This may perhaps account for the two rivers, called Lixus, to be found on this coaſt, as mentioned by the major, p. 422. In p. 427, Herodotus is again ſuppoſed never to have mis-ſtated his diſtances; for in the major's mind Herodotus is a moſt able engineer, and only uſed different ſtadia on different occaſions! In ſpeaking of the ancient inhabitants of Africa, p. 427, major Rennell only mentions the Phœnicians and Greeks among the ſettlers, totally forgetting the curious deſcription by Salluſt, in his book of the Jugurthine war, chap. xxi. who mentions among the ſtrangers the Medes, Perſians, and Armenians; places the Perſians on the ſhores oppoſite to Spain; and adds, that as they uſed their ſhips inverted as huts, therefore the Numidians, who deſcended from them, uſe hovels of the ſame form. Salluſt derives the Moors, or inhabitants of the north (always diſtinguiſhed from the blacks) from the Medes. We refer the reader to the account given of Africa by that able claſſic. With equal inattention, in ſpeaking of the Macrobians, he ſeems to forget that Homer's deſcription of the innocent and long-lived

Ethiopians is the ſource of the name and nation. The intentions of the African Aſſociation we highly reſpect, as calculated to promote the progreſs of knowledge, but cannot ſee any ſimilitude between its members and the Naſamones (p. 431), mentioned by Herodotus, who travelled themſelves; an employment which major Rennell would probably find more difficult than a compariſon of routes. The ingenious writer attempts (p. 451) to eſtabliſh a very new doctrine concerning the breadth of the iſthmus between Suez and Farama, on the Mediterranean, which he computes at only 48 G. miles, or 56 Britiſh, while Strabo allows upwards of 70 miles, and Ptolemy more than 80. We ſuſpect that there is ſome miſtake in the calculations of the major and Volney; for it is hardly poſſible that Ptolemy, living ſo near the ſpot, ſhould fall into ſo groſs an error. When the major quotes Savary (p. 497) for the exiſtence of a ſpot called Menf, near the ancient Memphis, he forgets that Mr. Browne, in his remarks on Savary, at the end of his Travels, has ſhown this to be a miſtake. That the Greek term *Oaſis* is derived from the Arabic *Wah* (p. 546), ſeems another unchronologic idea, as common ſkill would rather derive the Arabic from the Greek, the Arabians being the laſt ſettlers by about 900 years; an inconſiderable ſpace, indeed, in the eye of major Rennell. A real antiquary would look for the term in the Coptic. We are totally at a loſs to account for major R.'s predilection for the Siropum of Ptolemy, while that geographer mentions ſeveral other names in that quarter. We rather believe that the Mareotis of Ptolemy is the modern Sogheir. We have already mentioned that the major has availed himſelf of our hint, that the modern Siwa is the ſame with the old Santaria. He adds, that Deliſle, in his map of Africa, 1707, has a city, which he names Si-ouah or Santrie, in this very poſition. It is ſtrange that he did not look into all this before he publiſhed his map of Africa, which he thus virtually confeſſes to be a haſty and inaccurate performance. In p. 596, he endeavours to interpret Strabo's deſcription of the ancient Egyptian temples, but cannot conceive how the exterior walls could incline towards each other. If he had looked at the frontiſpiece to Mr. Browne's book, which is drawn from Strabo's account, compared with the ruins, he would have ſeen that the walls inclined to each other at their commencement, the temple being interpoſed between them like a bird between its wings, whence they were called πτερωτα. Beſides adding dignity to the building, they ſeem to have been intended to conceal the houſes of the prieſts, and prevent them from injuring the grand effect of the temple; for we learn from the ancients, that when the Greek philoſophers went to ſtudy the wiſdom of Egypt, they were lodged in theſe wings, certainly with the prieſts. Theſe walls being much

more ſlight than the reſt of the temple, hardly a relic of them can be traced, though Norden, in one or two of his plates, affords indication of their exiſtence.

When we arrived at p. 606, we were impreſſed with the major's repeated uſe of the word *critical* inſtead of *exact, preciſe.* This new application is certainly objectionable on many accounts. The major (p. 608) alludes to the *Mercheta Mulierum*, as if he ſuppoſed it ever exiſted. We refer him to Sir David Dalrymple's diſſertation on that ſubject.

We have already had repeated occaſion to mention the author's inattention to chronology; but the following inſtances are too ſingular to be paſſed in ſilence.

'The gardens, or orchards, of the Heſperides, and the hiſtory belonging to them, are too well known to be repeated here. It is however ſatisfactory to know, that the ancients fixed on a ſpot that was appropriate; ſince there is at preſent a *wood* there, according to the teſtimony of Edriſi: and it being near the ſea on the one hand, and on the edge of the Deſert of Barca on the other, a wood could hardly have been expected in that ſituation.' P. 611.

'Bernic is doubtleſs the ſame with the ancient Berenice. It appears from Edriſi, p. 93, that there is at preſent a *wood* at four miles from the ſea, in the Plain of Bernic, at about 40 German miles to the SW of Barca. From his mentioning the wood, a practice not common with him, one may conclude that it had ſomething remarkable about it; or that trees were not common on that coaſt.' P. 612.

As Edriſi wrote about the year 1150, and is here adduced for the preſent exiſtence of this wood, it is evident that the major has made a chronological ſlip of ſix centuries and a half. A ſimilar error pervades his map of Africa; in which names of towns mentioned by Edriſi are put down with equal confidence as if they were known to exiſt in modern times, while not a relic of thoſe towns can perhaps be diſcovered by the modern traveller.

We are not convinced that the Garamantes of Ptolemy are the people of Fezzan; on the contrary, the Garamantes of Ptolemy are extended very far to the S. E.; nor will this idea correſpond with the deſcription of Africa given by Pliny, who mentions Fezzan almoſt by its modern name.

We are at a loſs to know what work Mr. Rennell means by the *Mem. Acad. Royale:* Is this intended for the academy of ſciences, or the academy of inſcriptions?

In treating of the Syrtes, the author introduces the following obſervations.

'The Goodwin Sand is ſo firm and coheſive, at low water, that Mr. Smeaton found it difficult to inſert in it an iron crow, to faſten

his boat to; although, as soon as the tide flowed up, it would not bear the weight of a man. We cannot help remarking a vulgar error, respecting the origin of this sand bank. It is unquestionably not a remnant of land, but an accumulation of sea sand, by the meeting, and eddy motions of the opposite tides, near the Strait of Dover.

'The same cause, operating more remotely, has probably occasioned a general accumulation of matter along the coast, to the westward; but more particularly at Dungyness, and in the bay between it and Hastings. Dungyness has gradually increased, and is still rapidly increasing; partly by means of artificial works, partly by the operation of the tides. This great projection of the coast, has been fatal to the ports of Rye, and Winchelsea; and we account for it, in this way: the more the point projected, the more the stream of the flood tide would strike obliquely from the shore near Hastings, leaving more and more still water in the bay of Rye; where the sand would continually settle, and fill it up, as we now see it. The ebb tide would in like manner be thrown obliquely from the shore of Hythe and Dimchurch; even more so, than the flood from Hastings and Fairlight. Thus the accession of a vast tract of rich land in Romney Marsh, has been at the expence of the ports abovementioned. But it is perhaps a matter of little consequence; as the increased size of ships of war, would have rendered Rye of no use at present, had it continued in its former state.

'The Goodwin Sand has no doubt been forming, ever since the happy disruption of our island from the continent. Many thousands of years may have passed away before it appeared above water; and when it did, we were not a naval power, and took little notice of it. The story of earl Goodwin was probably invented after that; and there can be no doubt of the increase of the Goodwin, at the present moment, and of its slow progression towards the state of firm land.' P. 655.

This opinion we shall not stop to examine; but we rather suspect that it is unfounded; for the submarine forest observed on the coast of Lincolnshire shows that a large portion of the English coast must have been submerged.

In p. 674 Mr. Rennell mentions that Pliny, lib. v. c. 1, says, one Eudoxus sailed, in his time, from the Arabian Gulf to Gades. The passage really occurs (lib. ii. c. 67), and Pliny adds, from the same authority, that Eudoxus thus escaped from Ptolemy Lathyrus, who began to reign 119 years before Christ. The passage would be curious, could we much regard the testimony of a Roman and distant author on such an occasion: but it would seem from it that Cornelius Nepos is a more ancient writer than is commonly supposed.

In p. 675, and other parts of his work, the major makes use of the terms *Serra Leona*, instead of the real orthography, *Sierra*

Leone. Serra is Latin; *Leona* is a lioneſs; and neither of them has any connection with orthography. This we ſhould not mention, were not the true ſpelling of names of real conſequence in geography.

We were not a little ſurpriſed to find the author (p. 686) reviving the fable of Martin Behaim, after it was diſcuſſed and diſmiſſed by Dr. Robertſon in the notes to his firſt volume of the Hiſtory of America. In p. 687 the major informs us, that Mr. Marſden had drawn up very uſeful tables, ſhowing the correſpondence of the years of the Hegira with thoſe of the Chriſtian æra, as if ſuch tables did not occur in *L'Art de verifier les Dates*, and other common books of chronology.

We had almoſt forgotten to mention the angry note (p. 725): and as it is founded on a mere omiſſion in printing our journal, as we explained to the public before the preſent work appeared, we ſhall only obſerve, that the major cannot have been very familiar with Cadamoſto, ſince, in numerous repetitions of his name, he always ſpells it wrong; that the Latin tranſlation was printed in 1508, Grynæus not being a tranſlator but a compiler; that, far from lending any improper faith to Leo Africanus, we only regarded his teſtimony as collated with that of others; that Edriſi alſo believed that the Niger ran to the weſt, yet is implicitly followed by the major, who, however, remarks of Leo, that 'a man who ſays that the river of Tombuctoo runs to the weſt, can hardly expect to be believed at this time concerning what he relates of that quarter of Africa.' The worthy major ſeems to have forgotten his military education, and is ſo bad a fencer, that he never aims a blow without laying himſelf open to his antagoniſt. He ſhould alſo have conſidered, that no periodical publication can aſpire to ſuch accuracy as may be expected in a work of many years. We have already ſhown that the miſtake concerning the real epoch of Cadamoſto reſts with the major; and we leave it to him to explain the more groſs errors in his chronology, which occur in the preſent work, a few ofwhich we have above mentioned.

Upon the whole we highly reſpect the major's talents as a geographer, though even in that department he be ſometimes too credulous and rapid; as when, for inſtance, in his map of Hindooſtan, he inſerts a lake and iſle, ſuch as nature never formed, on the faith of Chineſe maps; and when he builds important erections on haſty and fugitive journals of routes: on ſuch occaſions we have often to deſiderate the patience and ſolidity of D'Anville. But when the major, as in the preſent inſtance, forgets the engineer, and aſpires to the character of a man of profound learning, we can only expreſs our unfeigned regret at ſuch a miſapplication of talents, which in modern geography would be ſo reſpectable.

A Companion, and useful Guide to the Beauties of Scotland, to the Lakes of Westmoreland, Cumberland, and Lancashire; and to the Curiosities in the District of Craven, in the West Riding of Yorkshire. To which is added, a more particular Description of Scotland, especially that Part of it called the Highlands. By the Hon. Mrs. Murray, of Kensington. 8vo. 7s. 6d. Boards. Nicoll. 1799.

AFTER the numerous descriptions of the lakes in the north of England, and almost a library of journeys in Scotland, we opened the present volume with small hopes of novelty. We were agreeably disappointed, and have perused this work with pleasure and instruction. We therefore recommend it to travellers, who will find the title fully justified by the contents. To the justice of the following advertisement we can also assent.

'This guide points out to the traveller what is worth noticing in his tour, with the distances from place to place; mentions the inns on the road, whether good or bad; also what state the roads are in; and informs him of those fit for a carriage, and those where it cannot go, with safety. In these respects, the present work differs from any other publication of the kind: for no writer of tours has hitherto taken the trouble of ascertaining what may be seen, worthy of notice, in the course of a traveller's journey: and it very often happens that he passes within a mile, or less, of very great natural beauties, without either knowing or having heard of them; and the country people seldom or ever name to strangers what they think nothing of; because, seeing them every day, they regard them not as objects of admiration.'

From the guide to the lakes, which occupies 35 pages, we will select some passages, to show our readers its new and amusing manner.

'From Buxton go to Castleton; the cavern there, and all the curiosities about it, should be seen. Those who dare to venture into the cave, should provide a change of dress, and they need not fear getting cold or rheumatism. If females, dry shoes, stockings, and petticoats will be requisite; carry also your night-caps, and a yard of course flannel, to pin on the head, so as to let it hang loose over the shoulders; it will prevent the dripping from the rocks in the cave from wetting and spoiling your habits, or gowns; also take an old pair of gloves, for the tallow candle, necessary to be carried in the hand, will make an end of all gloves worn in the cavern. Take some snuff and tobacco, which will be grateful offerings to the old witch-looking beings, spinning in the dark mouth of the cave. Go to the further end of the cavern, and, if bold, climb to the chancel, where the singers stand. If you have a

long noſe, take care of it whilſt you croſs the Styx, or the pointed rocks over your face may take away a bit of it. The clear ſtream which runs through the middle of the cave purifies the air, ſo that the candles burn as bright as in a room of a houſe. You will be abſent from the light of the ſun full two hours: for the length of the cavern is, at leaſt, three quarters of a mile: and you will have much to ſee and obſerve. Pay attention to the glorious effect of daylight when, on the return, you approach the mouth of the cave. When you croſs the rivulet in the cavern, on a man's back, take care you do not ſinge his beard, which a lady in our party did, and was thereby in danger of being dropped into the water. On your arrival at the inn at Caſtleton, a crowd of guides will offer to attend you: the preſent made to them muſt be in proportion to the number of perſons in the party, and the number of guides, men, women, and ſinging children engaged. The candles muſt be paid for beſides. If the party be numerous, the proceſſion under ſome of the loweſt ſhelves of the rocks in the cave is the moſt ludicrous ſcene imaginable:—a long ſtring of uncouth figures, with each a candle in one hand, creeping knees and noſe together, in the bowels of a mountain; a rivulet on one ſide, and prodigious maſſes of ſolid rocks cloſely impending over their heads on the other; with gloom and ſilence reigning, and every one taking heed of his ſteps.

'I happened to be the foremoſt in our proceſſion, and at the end of the paſs turned my head, and beheld coming a tribe, like witches and wizards, creeping and ſlipping after me. Do not imagine you will ſee the ſides of the cavern ſparkling like diamonds: there may be an abundance of ſhining ſpar, but the conſtant dripping of water down the rocks covers every part of the cavern with a ſlime, which muſt deaden the luſtre of the ſtones, were they of ever ſo ſhining a nature; but, notwithſtanding there is no glitter in the cave, there is much to be admired, particularly wherever there are any ſmooth parts on the ſides of the rocks; there you will perceive an aſtoniſhing variety of forms and patterns, created by the drizzling moiſture; many of the patterns are not unlike the ramifications on the glaſs of windows in a hard froſt. If it be ſafe to enter the cave at Caſtleton in winter, when the dripping waters are congealed, and icicles hang in every direction throughout the cave, then, indeed by torch-light, it muſt be a ſplendid ſight. After you paſs the large deep mouth of the cave, you go through a very ſmall door and enter into darkneſs: you ſoon arrive at Styx' ſide, and lie flat in a tiny boat, which a man, breaſt deep in water, puſhes to the oppoſite ſhore. In the cave the rocks ſometimes hang very low; at others, they form aiſles and receſſes, like thoſe in cathedrals, particularly one, in which is the chancel, the arched roof of which, to my eye, ſeemed as high as the aiſle in Weſtminſter abbey, where Handel's muſic was performed. In ſhort, the cave at Caſtleton is an aſtoniſhing natural curioſity.' P. 8.

The guide to the beauties of Scotland fills about 55 pages; and it is followed by a description of part of Scotland, particularly the Highlands, extending from p. 99 to p. 396. The beginning of this second guide we will transcribe, as it conveys some useful though homely instruction.

'Provide yourself with a strong roomy carriage, and have the springs well corded; have also a stop-pole and strong chain to the chaise. Take with you linch-pins, and four shackles, which hold up the braces of the body of the carriage; a turn-screw, fit for fastening the nuts belonging to the shackles; a hammer, and some straps.

'For the inside of the carriage, get a light flat box, the corners must be taken off, next the doors, for the more conveniently getting in and out. This box should hang on the front of the chaise, instead of the pocket, and be as large as the whole front, and as deep as the size of the carriage will admit: the side next the travellers should fall down by hinges, at the height of their knees, to form a table on their laps; the part of the box below the hinges should be divided into holes for wine bottles, to stand upright in. The part above the bottles, to hold tea, sugar, bread, and meat; a tumbler glass, knife and fork, and salt-cellar, with two or three napkins: the box to have a very good lock. I would also advise to be taken, bed-linen, and half a dozen towels at least, a blanket, thin quilt, and two pillows; these articles will set a traveller quite at ease, with respect to accommodation; the blanket and quilt will be very seldom wanted; however, when they are, it is very pleasant to have such conveniences in one's power.

'If a traveller would like to save a great deal of money, and render a servant more useful than on horseback, put a seat for him behind the carriage.

'Let two strong hooks be skrewed on the body of the chaise, and a standing piece of iron from each hind spring, and a bar of iron across, to support the perpendicular pieces. The canvas or leather seat may, with straps, be so fastened to the hooks in the body of the carriage, and the upright irons, as to make it a very comfortable easy seat; and the servant being thus a part of the equipage, is always at hand for use, either in opening gates, or in case of accidents; besides, he never can be left behind at the inns where you stop, or elsewhere, which is for ever the case when a servant is on horseback: he is hardly ever with you, when you most want him; and often comes galloping after you, at the risk of his own neck, and to the great detriment of the poor post-horse. You will say, perhaps,—if the servant be stuck to our backs, how inconvenient! not to be able to send on for horses. If you travel for pleasure, you need not be in such haste; and besides, how few men are able to ride a hundred or more miles a day, for two or three days together? also, when you get into countries where you are obliged to take your horses wherever you go, there can be no sending on for fresh

horſes. But the moſt ſolid reaſon with many for adopting this mode of conveyance for a man-ſervant is, the very conſiderable ſum of money it ſaves. To me, the convenience is not to be deſcribed, as by my man's being at all times at hand, he was ready to diſcover if any thing was amiſs, and to aſſiſt in ſetting it to rights.' P. 39.

Mrs. Murray travels the uſual road to Carliſle, thence by Hawick, Selkirk, and Middleton, to Edinburgh. She thence proceeds by Stirling to Callender. From this place ſhe goes to explore 'the *Troſacks*, that is, the wonders around Loch Catheine, and the two lakes before you get to Loch Catheine.' This lake, in the ordinary maps of Scotland, is called *Ketterin.* Mrs. Murray has alſo ſpelled the names of other lakes in a new, and not always correct, manner. Her *Chroin* is *Lochcon* in the maps; her *Van-a-choir* is *Venacher*, &c. The following extracts will ſhow the nature of this guide.

'To Aroquhar inn, 12 miles. A very good houſe; where you muſt ſleep, and take care you have ſufficient time to get thither by daylight, for it is a very tedious hilly ſtage; but a boundleſs feaſt for the mind all the way, Immediately on leaving Cairndow, you will enter Glen Kinglaſs; and that part of it over which you will go, is nearly four miles in length; at the end of your road through it, is, to the left, a foot-way to the head of Loch Lomond. As ſoon as you croſs the Kinglaſs water you will turn ſhort up a ſteep hill. Look at the water-fall facing you. When you get to the higheſt part of the road, you will meet with a ſmall black looking ake. That ſpot is an awful one. The hill is called "the Hill of Reſt and be thankful," from an inſcription to that purport on a ſtone ſet up on the ſide of the road, juſt before you deſcend the zig-zag into Glen Croe. There never was ſuch a place ſeen as Glen Croe, for wildneſs, and roaring torrents: beſides, it almoſt always rains at Glen Croe.' P. 88.

'Whilſt at Lanark you muſt ſee Lee Place, Cartland Crags, and walk up the bed of the river Mouſe, running through them, if the water be not too high.

'Alſo ſee Carſtairs Houſe, Boniton, and the falls of Clyde there. The Corie Lin is beſt ſeen on lady Roſs's ſide of the river. The Boniton falls, about a mile above Corie Lin, may be ſeen beſt on the Corie ſide; but if you cannot get to Corie, do not fail to go beyond the ſquare ſtone building erected by lady Roſs, for the purpoſe of viewing the Boniton falls; for to ſee thoſe falls in perfection you muſt get cloſe to them. They are three falls together. Some people prefer the beauty of Boniton falls to that of Corie Lin. Get down to Wallace's ſeat over the Lin, and creep to a part of the river, a little above the Lin, ſo narrow that a dexterous leaper might, from rock to rock, ſkip over it. See alſo Mr. Dale's cotton works. By walking from thoſe works to Boniton, and back again, which is

not much more than half a mile, and beautiful all the way, you will ſave a long round in a carriage, by a road not at all worth ſeeing.' P. 93.

Theſe falls have been often deſcribed: but there is a fall of the Clyde nearer Lanark, called Braxfield Lin, which is very pictureſque in itſelf and its environs; but its modeſt fame has been eclipſed by the ſuperior clamour of the three great cataracts.

We ſhould have mentioned that Mrs. Murray's Scotch tour extends to Inverneſs, Fort Auguſtus, and Fort William.

Her deteſtation (p. 112) for bricks and tiles, or any thing that looks red and warm in building, is very general among our modern connoiſſeurs; but ſeems an adventitious idea, borrowed from Italy, and other warm countries; for certainly, amidſt heaths and foreſts, a brick edifice pleaſes the eye, by the warmth of its appearance; and we regard this averſion to the ſtriking variety of red as a piece of affectation.

The part of this work which impreſſed us with the mo[st] novelty is the account of the wonders round the Lake Ketter[in]; and we ſhall tranſcribe it without any apology.

'Callender, and the town of Killmahog adjoining to it, l[ie] cloſe to the river Teith, which is there very rapid. The ſit[ua]tion of theſe towns is extremely romantic; Ben Lidi being to th[e] north of them, and prodigiouſly high crags riſing directly behind [th]em; theſe crags are entirely compoſed of ſmall ſtones, cemented i[n] a ſocket of clay; and ſo hardened, as to be as firm as ſolid roc[k]; it is called the plum-pudding ſtone: the towns are entirely bui[lt] of it. There is a very good bridge over the Teith at Callender, and one at Killmahog, over the branch of it that comes from Loch Lubnaig. I croſſed the latter bridge to ſee the wonders of the Troſacks, around Loch Catheine. It was a gloomy morning; the waters roared, and the mountains looked black, particularly Ben Lidi, ſcowling over the paſs of Lennie. After croſſing the bridge, I for ſome way kept near Ben Lidi, to my right, and ſoon came in ſight of Loch Van-achoir, (the lake of the fair valley). It is thinly wooded, but fertile in corn, and bounded by high hills. It is ſaid to be called the White, or Fair Valley, from the appearance of the corn; which, when ripe and waving, gives a fair look to the vale, and is a fine contraſt to the black craggy mountains that ſurround it. Before I got to the end of this valley there came on a very heavy rain, which made me deſpair of ſeeing (what I came out of my way many a mile to ſee), the ſurrounding ſcenes of Loch Catheine, which, I had been informed, were more romantic than other in Scotland. I was provided for any wet that I might find on the ground; but it was needleſs to proceed, when it fell in torrents from the clouds: therefore I had the carriage drawn to the ſide of the road, and ſent the horſes and men to be ſheltered in a barn at a ſmall farm near; truſting that at noon it would clear up. It did ſo;

and I proceeded through a ſmall cluſter of huts, and mounted a very ſteep rough road, cut out of the mountain; and then went winding in labyrinths of crags, intermixed with patches of verdure; bogs, ruſhes, and ſome wood, with pouring torrents from every quarter; the carriage often hanging over a precipice, and the wheels every moment up and down, over large pieces of rocks and ſtones, in chaſms, torn by the ruſhing waters down the ſides of the crags. Though it ceaſed to rain, all nature was weeping when I came to the foot of Glen Finglaſs, with a river iſſuing thence; over which is a frail foot-bridge of conſiderable breadth, made of birch wood intertwined, and covered with ſod. As I entered the ford, the ſcene was ſolemn, gloomy, and wonderfully awful.—I was alone in the chaiſe; but I had confidence in my faithful driver, Allen, therefore my mind was perfectly free from all ſenſations, but thoſe produced by the extraordinary ſcenery around me. On the right, a few ſcattered huts, and the river roaring from the deep glen, at that part darkened almoſt to night, by the high towering crags of the foreſt of Glen Finglaſs covered with wood.—The river, though loudly heard, was ſcarcely to be ſeen for the abundance of large trees; ſome tall and ſtraight as the pine, others ſpreading wide and embracing each other from bank to bank, bending over the broken flood, which was furiouſly advancing to the green bridge.—To the left, Loch-a-chravy, cloſely ſurrounded by hills of every ſhape, with the river I was croſſing flowing into it.—To the head of the horſes, a quick ſhort turn from the ford to a road juſt the width of the chaiſe, cut cloſe at the edge of the lake, on the left hand; and to the right, rocks riſing perpendicularly, with branches of trees, and ſhrubs of all ſizes and deſcriptions, ſtarting from every crevice of the craggy foreſt.—The awfulneſs, the ſolemnity, and the ſublimity, of the ſcene at the ford, and by Loch-a-chravy's ſide, to the entrance to the foot of Loch Catheine, is beyond, far beyond deſcription, either of pen or pencil! nothing but the eye can convey to the mind ſuch ſcenery:—well may it be called Loch-a-chravy, the lake of the field of devotion. When I quitted the narrow road under the rocks, by the ſide of Loch-a-chravy, it became amazingly jumbling and winding, amongſt various ſhaped rocks and crags, covered with wood; and rended chaſms, deep and dark on every ſide; no trace of man or living thing to be ſeen; every ſound reverberated from rock to rock, flying through the gloomy labyrinth to announce the approach of unhallowed ſteps. My heart was raiſed in awe to heaven's ſolemnity; whilſt that of my poor man was depreſſed to the dread of hell. He was walking ſomewhat before the horſes, who were ſtep by ſtep thumping the carriage over rocks; when he ſuddenly ſtopt the chaiſe, and coming to me with a long face, ſaid, "Madam, I believe the devil is in this place! do you hear that noiſe?"—All was echo; the whiſtle of a bird, the ſound of the foot of an animal, the ruſtling of the wind amongſt the trees, the guſh of a torrent, or the fall of a pebble,

refounded through the folemn pafs, as through a ruined cloifter. I liftened;—it was a fonorous deep noife—dying away; and again regularly refuming the fame key. I had no fears, and bid the men advance. But the road getting worfe, and the pafs narrowing, I got out of the carriage, thinking it more advifable to explore it on my own legs, than fhut up in the chaife: I thus became the vanguard of my fervants, as the fitteft perfon to encounter the devils, fhould they have taken poffeffion of the field of devotion.

'When I caught the firft glance of Loch Catheine, I was aftonifhed, I was delighted!—a faint ray of fun was juft then penetrating through the mift, ftill refting on the tops of the furrounding mountains and crags: tinging the wood on their fides, and gleaming on the beautiful iflands in the lake. The devils too greatly added to the beauty of the fore-ground. They were in a large boat, throwing from it, upon the fhore, logs of wood, which they had brought from the head of the lake. This was a very fortunate circumftance, as it enabled me to be rowed about the lake as much as I chofe. It was a mere chance, but a lucky one for me, that a boat fhould then be at that end of the lake. Whilft the innocent devils were finifhing their work, I walked up the road, cut out in fteps on the crags, hanging over the lake to the north, to a high point, whence I faw the chief part of the Loch; which lies nearly from weft to eaft. The view from that point to the foot of the lake, which is the eaft end, over the iflands, and to the mountains on the fouth fide of the lake, belonging to the duke of Montrofe, is beautiful; but that part of it may truly be called fublime, where the lake runs off by a river that conveys the water of it through the awful pafs to Loch-a-chravy. I was very forry I could not fee the fhape of Stuic-a-chroin, or the Peak of Rutting, on the fouth fide of Loch Catheine; but it had on it an impenetrable cap of mift. At the fouth fide of the Peak of Rutting is Loch Chroin, and Choir-a-chroin, the valley of Rutting. From the high point I was upon, I perceived my boatmen had finifhed their tafk, and were rowing to take me up. I therefore defcended to the edge of the lake, and, with fome little fcrambling, embarked. They rowed me to the Den of the Ghoft, and under the folid rock which rifes two hundred feet perpendicular above the level of the lake; alfo round the beautiful wooded ifland, and to the foot of the lake. While I was fketching a few of the enchanting beauties of that part of the Loch, I perceived Allen in a wicker fheeling (a kind of fhepherd's hut), very bufy. I was glad to fee it, as a proof that he was not ready for our departure, and therefore would bear the length of time I was on the lake more patiently than he otherwife might have done. I afterwards learnt the real caufe of the buftle in the fheelin: it was Allen cleaning his horfes after the following accident. As foon as I had gratified myfelf with the firft fight of Loch Catheine, I took my fervant with me and walked on, as I have mentioned, to the high point, there to wait for the boat. As foon as I had departed, Allen loofened the horfes from

the carriage, and, I suppose, began to gaze at the wonders of the Trosacks (the scenery around Loch Catheine being so called), before he gave them their feed of corn:—what with the admiration of the harmless devils, and the astonishing scenery around him, Allen forgot his poor horses: they strayed, but not many yards before they were bogged, almost over their backs, and it was with very great difficulty they could be extricated. Indeed, I believe it hurt them very much, for they soon after became extremely thin and weak. It was impossible to be more wet and dirty than I was; I therefore returned through the pass on foot, picking up odd looking stones, washed from the mountains, till I came to Loch-a-chravy. I should have been saved an alarm had I continued on foot, and repassed the river Finglass by the turf bridge.—In going into the river, in order to avoid the crumbling bank, the carriage took a somewhat greater sweep, and thereby got into a deeper part of the water, and I believe off the ford; and, to mend the matter, the wheel mounted on an unseen piece of slippery rock, which was within a trifle of tripping me over. But happily the wheel slipped off the stone, and the carriage recovered its equipoise, without further harm than making our hearts jump, and a loud *oh!* from me. This might have proved a fatal circumstance, which roused me, for a moment, from my enthusiastic reverie at quitting the Field of Devotion.

'It soon after began to rain, and all the scenes I had passed in the morning were obscured by mist and the approach of night, for it was scarcely driving light when I reached Callender. On entering the inn, I found my rooms stripped of their carpets, to cover new-made or new-making hay ricks, in order to screen them from the rain; and it was then so late as the 20th of September.' p. 146.

This extract will sufficiently recommend the style and subject of our authoress: nor shall we dwell on petty lapses, such as the censure of Chatsworth, p. 6; Knox's bow window, p. 117; *Cœnobium* supposed a proper name, p. 119; Sinclair of Caithness married to a daughter of Robert I. p. 127; the Romans at the Tay, "ecce Tibirim!" p. 177; Duncan's bed, p 217; all mere fables. The rock mentioned p. 188, must consist of what is called pudding-stone. It is hoped that the duke of Athol will attend to the improvement pointed out p. 199. Mrs. Murray's talent for description the reader has already seen: our last extract shall be a tale.

'One of the M'Donalds of old, probably from Lochaber, coming down to visit Culloden, near Inverness, observed how numerous, and how very fine his cattle were: Culloden lamented, that in all probability he should not have sufficient pasture for them during the winter. M'Donald eyed the cattle, and told his friend he could accommodate him in that matter if he wished it; he having fine pasture in abundance. The bargain was made for so much a head for a stated time; and M'Donald promised to take the utmost care

of the beasts, if Culloden would have them driven up to his lands; which was accordingly done. In about two months a man from M'Donald came down with a long face, saying, "his chief was in great trouble and dismay, at Culloden's cattle having been all stolen and driven away." Culloden, who perfectly well understood the meaning of all this, without expressing either anger or concern, ordered his chief man to take great care of this messenger, and ply him well with meat and drink. After a day or two, the man signified he must return. Culloden, before he departed, called him before him, and without saying a syllable of the cattle, asked him if he had been treated to his heart's content; gave him money, and dismissed him. The man went up to M'Donald, and said to him dryly, "the man must have his cattle back again." This peremptory speech astonished the Highland thief, who remonstrated; but the man insisted, and swore if he did not comply, he would blaze abroad his roguery, and oblige him to it by force. M'Donald knew his man, and the consequences if he continued obstinate. He therefore quietly submitted; and in a short time sent the same man again to Culloden to acquaint him, that he was very happy in having overtaken and rescued his cattle from the thieves who had driven them away.' P. 229.

It is suspected that there is a curious error in the preceding quotation, Highland *thief* being probably put for Highland *chief*.

The tour closes with a description of the Falls of Clyde; in which we can only regret that the beautiful cataract of Braxfield, above mentioned, has escaped Mrs. Murray's pure and genuine taste for the beauties of nature.

The History of Winchester, by the Rev. John Milner; with the Answers, by Dr. Sturgess and Dr. Ashe. (Continued from Vol. XXVIII. N. A. p. 372).

IN proceeding to the second volume of Mr. Milner's work, we may observe, that, having already examined at considerable length the first volume or historical part, in which the chief lapses must naturally be expected to occur, we shall not enter into much discussion relative to the descriptive part, which is executed with considerable care and accuracy, and illustrated with excellent engravings by Mr. Pass.

This volume is divided into ten chapters. The first describes the cathedral and the various additions which have been made to it; and, in the second, this subject is continued. In the third chapter Mr. Milner treats of the monastery of St. Grimbald, &c. In the fourth, he considers the college founded by William of Wykeham. The fifth chapter relates to the

palace of Wolveſey: the hoſpital of St. Croſs forms the chief ſubject of the ſixth, and the caſtle of the ſeventh. The eighth, among other topics, deſcribes the Guildhall, the city croſs, &c. The ninth gives a ſketch of ſome of the environs; and the tenth chiefly contains an account of the new minſter. The ſupplement ſupplies ſome omiſſions concerning St. Peter's chapel, &c. and the work concludes with an appendix of original papers, and an index. The latter is not ſufficiently ample—a general fault in Engliſh publications. It is indeed fortunate that there is any index at all; for we daily ſee even books of ſcience publiſhed without an index—a defect never obſervable in the publications of other countries. Mr. Gibbon uſed to ſay, that a book without an index is a treaſure without a key; and the greateſt readers of books are indeed the firſt who obſerve this defect, as they frequently wiſh to conſult particular paſſages.

The engravings in this volume conſiſt of ſix views, beſides a plan of Wincheſter, which, as far as our recollection extends, appears to be very accurate. In proceeding to the volume itſelf, we obſerve with regret, that the author continues that inaccurate mode of quotation which is ſo careleſs and diſgraceful in an hiſtorical or antiquarian work. We ſhall firſt extract the account of the foundation of the preſent cathedral.

'To underſtand, in a diſtinct manner, what works were actually executed by Walkelin, and to reconcile certain apparent contradictions in our Wincheſter annaliſts and other ancient writers, it ſeems neceſſary to admit the following particulars. The Saxon church built by Kenewalch, and rebuilt by St. Ethelwold, had the ſame limits to the eaſt that the church has had ever ſince; but it did not extend ſo far towards the weſt, probably by 150 feet, as Walkelin afterwards built it. In conſequence of this ſcale of the ancient church, its high altar, tower, tranſept, and the habitations of the monks, were conſiderably more to the eaſt, than they were afterwards placed. Walkelin began his work by taking down all that part of the church which was to the weſt of the aforeſaid tower, in the place of which he built up from the foundations the preſent large and maſſive tower, which hence bore his name, the lofty and capacious north and ſouth tranſepts, and the body of the church of the ſame height with them, and reaching to the full extent of the preſent fabric. He alſo built new cloiſters, with all the other offices requiſite for a cathedral monaſtery, ſuch as a chapter-houſe, dormitories, a refectory, kitchen, &c. in the ſituation which they ever afterwards held, on the ſouth-weſt ſide of the church. In effecting this latter work he was under the neceſſity of taking down the weſtern end of the ancient monaſtery, yet ſo as to leave a ſufficient part of it ſtanding, as was alſo the caſe with the church itſelf, for the performance of the regular exerciſes of the monks. The

whole of this great work being compleated within the ſpace of fourteen years, having been begun in 1079, on the ſixth of April, in the year 1093, the monks went in triumph from their old to their new monaſtery, on which occaſion a great ſolemnity was held, which was graced with the preſence of moſt of the biſhops and abbots of England. On the 16th of July, being St. Swithun's feſtival; in the ſame year, the ſhrine of that ſaint was carried in proceſſion from the old high altar to the new one; a diſtance probably of not more than forty feet, but which was, to all appearance, lengthened by making the circuit of the cloiſters. In the courſe of the ſaid year Walkelin took down the offices, which had been left ſtanding, of the ancient monaſtery, the tranſepts, and whatever elſe remained of the ancient church, except the old high altar and the eaſtern iſles, in the centre of which it was placed. In the next year it is probable that the old high altar, being no longer neceſſary, was removed, as certain relics of St. Swithun and thoſe of ſeveral other ſaints were then found under it

'We have abundant ſpecimens remaining of the work of the above-mentioned Norman prelate. The moſt conſpicuous of theſe is the ſquare maſſive tower, 140 feet high, and 50 feet broad, which is ſeen, at the preſent day, in as perfect and firm a ſtate, to all appearance, as when it was firſt built 700 years ago, and which was celebrated in ancient times for being the firmeſt in all England. It bears intrinſic evidence of the age in which it was built, in the general ſimplicity and maſſiveneſs of its architecture, in its circular windows, adorned with the chevron and billetted mouldings, and in the capitals and ornaments of its pillars. It is frequently aſked, why a tower of ſuch great ſtrength is deſtitute of a ſteeple? The fact is, it was built before ſteeples were invented, theſe being the natural growth of the pointed arch, as we ſhall elſewhere ſhow. The purpoſes which it was intended to anſwer were, in point of uſe, to ſerve as a lanthorn to the choir, which actually ſtands in need of ſuch a contrivance, and in point of effect to give an idea of height when viewed from the inſide, a proportion which, no leſs than length, the Normans affected to carry as far as poſſible in their ſacred edifices. In proof of this we have to obſerve, that the inſide of the tower, in both its ſtories above the preſent ceiling, and up to the very covering of it, is finiſhed with the utmoſt care, and adorned with various ornaments, chiefly thoſe above-mentioned, and that at leaſt the lower ſtory of it was actually open until the reign of Charles I. The two tranſepts are alſo the work of Walkelin, and though they have been the moſt neglected of any part of the fabric, yet are they in a far more firm and ſecure ſtate than any portion of the building that is of a later conſtruction. It is neceſſary, however, in viewing this and other ancient fabrics, carefully to diſtinguiſh the original work from the alterations that have ſince been introduced into them. Of the former ſort are the walls up to the very ſummit of them, with their thin perpendicular buttreſſes, and their

narrow simple mouldings, as also the interlaced arch-work on the upper part of the south transept above the clock, forming perhaps the first rudiment of the pointed arch extant in England. Of the same date and workmanship are the whole of several windows in both transepts, being large and well proportioned, with circular heads, ornamented with the billetted mouldings, and supported, on each side, by a plain Saxon pillar, with a rude kind of square frieze and cornice, resembling those which are seen between the lights in the tower. The alterations that have been introduced into the transepts, since the time of Walkelin, are chiefly found in the windows. A great proportion of these have been changed at different periods, and in various styles and fashions. In many of them the circular arch and billetted moulding is left to remain, and a pointed window, with Gothic mullions, is inserted under them. In others these have been quite taken away, and a pointed arch has been made to receive the Gothic window. In like manner, the St. Catharine's wheel, on the north front of the said transept, is evidently of a later date than the Norman founder.' P. 10.

The interior of this venerable pile, which always impressed us with uncommon awe, is described with attention and accuracy: but we were surprised to see this account disgraced with a virulent note concerning the alterations in the cathedral of Salisbury. This subject we have already discussed *; but we must on the present occasion express our suspicions that personal pique alone could have provoked such repeated acrimony. Mr. Milner cannot even omit a sneering note (p. 36) on the indulgence which the English clergy usurp by sitting in the stalls.

Among the most striking objects in the cathedral of Winchester are the chests containing the bones of ancient princes. After mentioning the stone partitions on each side of the sanctuary, Mr. Milner thus proceeds.

'Upon the top of these partition walls are ranged six mortuary chests, containing the mortal remains of different princes or other personages, eminent for their rank or merits, most of whom are entitled to the peculiar respect of Englishmen and of Christians. The present chests, the work of bishop Fox, are composed of wood, carved, painted, and gilt. They are also surmounted with crowns, and inscribed with the names and epitaphs in verse of the princes whose bones they contain. It is an unquestionable fact, though it has escaped the observation of all former writers, who have mentioned this subject in latter times, that bishop De Blois, in the 12th century, first collected the remains of the most illustrious princes and prelates, who had been buried in the cathedral, and deposited them in certain coffins of lead, which he placed over the Holy

* See our XXVIIth Vol. New Arr. p. 331.

Hole, most probably in the same situations which the present wooden chests occupy. At the time when the choir was taken down and rebuilt, at the beginning of the 16th century, there was a necessity of removing these coffins, which being probably found too numerous, and not sufficiently elegant, for the situation which they were intended to occupy, bishop Fox caused the present wooden chests to be made, to the number of six, one to be placed over each arch of the partition. In four of these he deposited the remains of the illustrious princes, to be mentioned beneath, which fortunately could be ascertained, filling the last chest, on each side, with the bones of other great personages, which had probably been mixed and confounded together ever since their first translation, almost four centuries before his time, and, in all appearance, burying a second time, those of different princes and prelates, who were less celebrated for their merits and benefactions to the cathedral.

'The first chest from the altar, on the north side, contains two skeletons, those of the first Christian king of the West Saxons, Kynegils, founder of the cathedral, and of the pious king Ethelwolph, here called Adulphus, who was once a subdeacon of the cathedral, and afterwards its great benefactor, and the father of the great Alfred. It is inscribed on one side, "Rex Kyngils, obit A. D. 641," and on the other, "Adulphus Rex, obit A. D. 857." The epitaph is the same on both sides, viz.

> "Kyngilsi in cista hac simul ossa jacent et Adulphi,
> Ipsus fundator, hic benefactor erat."

'The second chest, on the same side, contains also two entire skeletons, as they appear to be. One of them is that of Kenewalch, here called Kenulph, the son of Kinegils, and the real builder of the cathedral at the Saxon conversion, the other that of the founder of the English monarchy, the great Egbert. On one side the chest is inscribed, "Kenulphus Rex, obit A. D. 714;" on the other side, "Egbertus Rex, obit A. D. 837." The epitaph is as follows:—

> "Hic rex Egbertus pausat cum rege Kenulpho,
> Nobis egregia munera uterque tulit."

'The third chest contained part of the remains of persons of very opposite stations and characters, the other part of them having been deposited in the corresponding chest on the other side. These were the bones of Canute, the great and good Danish king, and of his queen, the fair maid of Normandy, Emma, the special friend of this cathedral, of the tyrannical Rufus, of the good bishop Alwyn, and of the simonaical prelates Wina and Stigand. It appears that these remains, by some means or other, had got so intermixed, from the time of De Blois, that it was impossible to distinguish to whom they had severally belonged. This circumstance alone can account for the manner of their disposal by bishop Fox in these chests, as

likewise for the equal honour which is thereby paid to characters of very unequal merits. The said chests having been, in part, violated by the rebels in the great civil war, and part of the bones which they contained having been taken out of them and scattered about the church, such of them as were recovered, at the Restoration, were laid in the two chests last mentioned. The inscription on the chest before us, on one side, is as follows:—"In hac et altera e regione cista reliquiæ sunt Cnuti et Rufi regum, Emmæ reginæ, Winæ et Alwini episcoporum."

'On the opposite side is this inscription: "Hac in cista A. D. 1661 promiscue recondita sunt ossa Principum et Prælatorum sacrilega barbarie dispersa A. D. 1642."

'We have said that the fourth chest, being the one on the south side, directly opposite to that last mentioned, is the same with it, both as to its contents and inscriptions.

'In the fifth chest, which is the middle-most on the south side, lies the mortal part of Edmund, the eldest son of Alfred, whom his father caused to be crowned king in his own life-time. The son, however, dying before the father, and previously even to the latter's resolution of building the new monastery for the burying-place of his family, he was interred in a spot, which we shall afterwards point out, in this cathedral, whence his bones were removed to the present shrine. This bears on each of its sides the following title and inscription:

"Edmundus Rex, obit A. D.
Quem theca hæc retinet Edmundum suscipe Christe.
Qui, vivente patre, regia sceptra tulit."

'The sixth chest, being that next to the altar on the south side, preserves the relics of the pious king Edred, the youngest of the sons of Edward the elder, who dying rather suddenly, was buried in this cathedral, to which he had been a great benefactor, by the directions of his friend St. Dunstan. The title and epitaph, supplying the abbreviations, is the same on each side of the chest:

"Edredus Rex, obit A. D. 955.
Hoc pius in tumulo rex Edredus requiescit
Qui has Britonum terras rexerat egregiæ." P. 45.

To this extract we shall subjoin a curious note on the same subject.

'In the course of last summer, whilst the author was absent in the north of England, certain gentlemen of distinguished talents and learning, officers in the West York regiment of militia, being desirous of investigating the antiquities of this city more attentively and minutely than is usually done by strangers, obtained permission to open certain tombs in the cathedral, and to examine the contents of the mortuary chests round its choir. Having compleated these

scientific researches, with all the respect that is due to the illustrious dead, one of their number, Henry Howard, Esq. of Corby Castle, was so obliging as to communicate to the author a very perspicuous account of their discoveries, an extract from which, with his permission, relating to the contents of the chests, is here inserted, for the information of the reader.

"July 7, assisted by Mr. Hastings, surgeon of the North Gloucester militia, we looked into the different chests, said to contain the bones of the Saxon kings. The first chest, inscribed Kingils and Adulphus, contains two skulls and two sets of thigh and leg bones. We measured the skulls and thighs to find out whether there was any difference in the size from that of the present race of men, and found the first skull from the posterior part of ossa temporis to measure $5\frac{3}{4}$ inches, and the second skull $5\frac{1}{2}\ \frac{1}{16}$ inches. Ditto, from the inferior part of os frontis to the os occipitis, $7\frac{1}{2}$ inches. 2d skull ditto. These measurements, and indeed those of the others, prove that there was no superiority of size. From the contents of the chest it does not appear that the bones do not belong to the kings with whose names it is inscribed.

"2d chest, inscribed Egbert and Kenulph. This contains three skulls, one of which is very small. One thigh bone, wanting a fellow, is very stout, and measures $19\frac{3}{4}$ long. But the two leg bones, one of which is rather deformed, and the two hip bones belonging to this body, are in the chest; and answer exactly. There are also two other thigh bones and two leg bones that pair, so that, with the exception of the third skull, these may be the bones of the aforesaid kings.

"3d and 4th chests, bearing the names of Canute, Rufus, Emma, Wina, Alvin, and Stigand. Neither of these contains any skull, but they are full of thigh and leg bones, one set of which, in the third chest, is much smaller and weaker than the rest. This, with the supernumerary skull in the second chest, might possibly have belonged to queen Emma.

"The fifth chest, inscribed Edmund, contains five skulls and three or four thigh bones. One of the skulls, from the state of the sutures, belonged to a very old man, another also belonged to an old person; these therefore might have belonged to Wina and Alwin.

"The sixth chest, inscribed Edred, contains many thigh bones and two skulls. It is to be observed, that the skulls actually at present in the chests are twelve in number, which is also the number of the names inscribed on the same chests. It will also appear, from the size of the bones, that there was no difference of stature from the present age." P. 49.

Perhaps the small skull in the second chest is that of a royal infant, originally buried in the same grave.

Another letter from the ſame gentleman, given in a note, deſerves to be quoted.

"Sir, "Hilſea Barracks, July 12, 1797.

"Your abſence at the time we had obtained leave to make ſome reſearches in the cathedral, was a matter of great regret, both to my father, capt. Cartwright, and myſelf, and I will add to the vergers of the cathedral, who aſſiſted us; and had we not been under orders to march to this place, we ſhould certainly have delayed the inveſtigation till your return. As it is, the beſt thing remaining to do is to give you an account of our tranſactions, and as I write to a perſon ſo much better informed, both as to the hiſtory of the place, and every local circumſtance, I ſhall confine myſelf to a bare narration of the facts.

"St. Swithin's Tomb.—Previous to our operations we aſcertained, both by meaſurement and by ſound in the cript, that the large ſquare ſolid of ſtone, towards the middle of the vault, is immediately under St. Swithin's tomb. There is a ſquare flint ſolid beyond it carried up in the ſame manner, but which appears to have been made merely to ſupport the arch above, between the monuments of cardinal Beaufort and biſhop Waynflete, as on removing the pavement above it in the church, we immediately came to that arch.

"On the 5th of July, leave having been obtained, the ſlab, 12 feet by 5, ſuppoſed to cover St. Swithin's tomb, was raiſed, under the direction of the maſter maſon of the chapter, in the preſence of ſeveral gentlemen, and of two of the vergers of the cathedral.

"Under this ſtone there appeared an oblong tomb or opening, ſeven feet long and two feet five inches broad, formed of ſlabs of a fine white ſtone (ſimilar to that uſed in biſhop Fox's chapel), neatly poliſhed, jointed with care and art, and as clean and dry as if it had been finiſhed on that day. The rubbiſh, conſiſting of pulveriſed ſtone and ſome decayed mortar, with which it had probably been filled to the level of the underpart of the great ſlab, was rather ſunk towards the centre, apparently on account of its having (as we afterwards diſcovered) burſt into the coffin itſelf. After removing two feet five inches of this rubbiſh, the flat lid of an oak coffin appeared. The wood was moiſt, and in a ſtate of the utmoſt decay, ſoft, ſpungy, and light, and eaſily broken, but ſtill retaining to the eye its fibres and texture. The lid had been faſtened with common iron nails, much ruſt-eaten, and which came out at the touch. The form of the coffin, or rather cheſt, which contained the bones, was a parallelogram, about ſix feet and a half long, one foot ten inches broad, and not quite one foot deep. In ſome places (as has been related) it was broken into by the weight of the rubbiſh, which in conſequence was found mixed with the bones. There was no lead in the inſide, nor any inſcription. The bones lay in an undiſturbed

ſtate; the jaw and every rib and joint were in their places, the hands were croſſed a little below the ſhort ribs, but no ring was found, nor were there any coins or chalice. The vertebræ of the back and the ſmaller bones which lay next the under part of the coffin, were much decayed, but the thigh, leg, and arm bones, were ſtill ſolid. The thigh bones meaſured from the extreme points only 18¾ inches, which proves that whoever is here buried was a perſon of low ſtature. On the ſkull, which is alſo ſmall, there remained the impreſſion of linen, or fine ſtuff, apparently white, but no hair. Many of the teeth were entire, but much worn; others, from the cloſure of the jaw-bone, appeared to have been loſt during life. A black ſerge, probably a monk's cowl, ſeems to have covered the whole body, and upon the decay of the fleſh to have adhered to the bones; towards the feet it appeared in folds. The legs were covered with leather boots or gaiters, ſewed on, and neatly ſtitched; part of the thread was ſtill to be ſeen, and the leather retained ſome conſiſtency; it was very damp, I might almoſt ſay wet. The ſoles were of what would be called an elegant ſhape at preſent, pointed at the toe, and very narrow under the middle of the foot, exactly the ſhape of what I have ſent, which you will obſerve is ſo ſmall that it ſcarcely appears the ſize of a man's foot. The under part is a good deal worn, of two thickneſſes of leather, about the conſiſtency of a ſlipper ſole. There were remains of thongs near it, which may lead to ſuppoſe they were ſandals. The boot part, which is very wide, and came above the knee, was not adherent to theſe ſoles. The lower part of the coffin, which was very damp, and, like the reſt, falling to pieces, adhered in ſome degree to the bottom of the ſtone grave, and had ſtained it; the reſt was, as I have ſaid, perfectly freſh and clean. The depth of this tomb or ſtone grave was 3 feet 4 inches. Whether theſe circumſtances ſupport the tradition that this was the body of St. Swithin, you will be able to judge better than myſelf; one thing appears to me certain, that the coffin was removed from ſome other place to this ſpot, and had exiſted long before biſhop Fox's time; it was certainly not by the dry rot that it had decayed in the ſituation it was placed, totally void of moiſture, it could not have decayed by any other manner ſince his time. One muſt therefore conclude that theſe remains were at leaſt reputed to be thoſe of ſome perſon of great note, that the coffin or cheſt muſt have then been in a very periſhable ſtate, and have required great care in the removal, more indeed than ſucceeded, as the weight even of the duſty materials that covered it had broken into it.

"To conclude, the remains were immediately after carefully collected, and placed in a box at the bottom of the vault, with a ſhort narrative of the proceedings of the day incloſed in a glaſs bottle, ſealed up, the rubbiſh thrown in, and the ſlab replaced in its former ſtate. HENRY HOWARD." P. 67.

Our next extract ſhall be from the account of the college.

'It has been already obſerved, that a temple of Apollo, the deity of literature, ſtood near the ſite of the preſent college, when this firſt part of Britain entered into the liſt of civiliſed provinces. But to paſs on to the Chriſtian period. There is reaſon to believe that ſoon after the converſion of our anceſtors, a ſchool of learning was opened by the cathedral clergy, for the benefit of the public, near their monaſtery. It is plain that Helmſtad and St. Swithun, priors of this convent in the eighth and ninth centuries, muſt have been in high repute for their learning and ſkill in inſtructing youth, by the choice which Egbert made of them to educate his ſon Ethelwolph. The latter was afterwards pitched upon by Ethelwolph himſelf to inſtil the firſt principles of learning into the mind of the immortal Alfred. It ſeems probable that Ethelward, a ſon of the laſt mentioned, who, deſpiſing the pomp of ſtate, gave himſelf up to a ſtudious life, received his firſt inſtructions at the cathedral ſchool of Wincheſter, before his father founded the univerſity of Oxford, and the learned convent of St. Grimbald in this city. St. Ethelwold alſo, who was a native of our city, ſeems to have found, in the tenth century, the means of inſtruction at home, before he removed to the abbey of Glaſſenbury. In the age ſucceeding the conqueſt we have poſitive proof of there being a large grammar-ſchool at Wincheſter, as the firſt founder of St. Croſs, Henry De Blois, in the conſtitutions which he drew up for it, directed that thirteen of the poorer ſort of ſcholars, belonging to the ſaid ſchool, ſhould receive their daily victuals from that foundation. In a word, Wykeham himſelf, in his early youth, reſided at Wincheſter, for the benefit of frequenting the ſchool eſtabliſhed there, which ſchool being known to have then exiſted on the very ſpot where the college now ſtands, there is reaſon to ſuppoſe it to be the ſame which we have proved to have exiſted in this city, at periods much more remote, under the patronage of the biſhop, and the direction of the cathedral monaſtery.

'Ever ſince the year 1373 biſhop Wykeham had taken this ſchool into his own hands, paying the ſalary of the maſter whom he had choſen to manage it, by name Richard De Herton, and providing the ſcholars with lodging and boarding in different houſes in St. John's pariſh. But in March 1387 this great and beneficent prelate, having juſt compleated his college at Oxford, for the benefit of his dioceſe, began the foundation of the college in this city, to ſerve as a ſeminary and nurſery for the former. The ſite of it he purchaſed of the prior and convent of the cathedral, conſiſting of "two medes, called Dumer's mede and Otterbourne mede, lying between the ſuſtern ſpytal and the gardens and cloſes of Kyngsgate ſtrete on the weſt, and the gardens and cloſes of the Carmelite friars on the ſouth, and a certain houſe of the ſaid prior and convent, called La Carite, to the eaſt." In the courſe of ſix years this

great work was finished, when, on the 28th of March 1393, John Morys, who had been the same day appointed warden, with the rest of the society, " made their solemn entrance into the college, chanting in procession." The different sovereigns granted many charters for the security and aggrandizement of this establishment, and the popes issued many bulls for its protection and its exemption from the usual restrictions of the canon law. Amongst other privileges of this sort were those of having all the sacraments and sacramentalia, as they are called, administered in the college chapel, of being allowed to erect a belfry, with bells over it, and of its members being permitted to receive ordination from any bishop, to whom they might present themselves. Lowth and most other writers who speak of the college mention the number and respective degrees of its members, but none of them, since Harpsfield, seem to have been aware of the mysterious meaning of these determinate numbers and qualities. We may venture then to say, after the hint of this author, who was himself a distinguished Wykehamist, at the beginning of the 16th century, that the warden and ten priests, who were perpetual fellows, represented the college of the apostles, Judas Iscariot of course not being represented; that the head master and second master, with the 70 scholars, denoted the 72 disciples; that the three chaplains and three inferior clerks marked the six faithful deacons; Nicholas, one of that number, having apostatized, has therefore no representative; finally, that the 16 choristers represented the four greater and the 12 lesser prophets.' P. 112.

We must pass many interesting subjects, and proceed to the castle.

' In speaking of the ancient castle of Winchester, we are obliged to make great abatements from the glories with which it has hitherto been invested. We cannot admit that it was built by the renowned British hero, Arthur, in 523, because we have proved that the victorious Cerdic had, some years before this date, firmly established the West Saxon kingdom, and made this our city his capital, and because we have clearly proved that the transactions ascribed to that prince in this city, as far as they are true, relate to a different city of the same name in Monmouthshire. Nor can we admit that our West Saxon kings resided in this castle, having brought sufficient arguments to shew that there was no fortress belonging to this city during the whole Saxon period. In short, we have ascertained the real date of its erection, viz. the reign of William I. Indeed it would have been extraordinary if this conqueror, who relied chiefly on the fortresses which he built himself, or obliged his Norman vassals to build, amongst whom he divided the greatest part of the kingdom, had left this his acknowledged capital, and the depository of his treasures and records, without that security and engine of tyranny. This circumstance, and its being ex-

preſsly termed, ſoon after its erection, a royal caſtle, leave no doubt that it was built by the conqueror himſelf, and not by any of his feudatory barons. The only circumſtances recorded of this fortreſs, during the life of its founder, is [*are*] that it ſerved as a place of confinement to the depoſed prelate Stigand, until the time of his death in 1072, and that the council held by order of the pope, for ſettling the reſpective claims of the ſees of York and Canterbury, firſt ſat in the royal chapel of the ſaid caſtle. There can be no doubt, but that the royal treaſures kept at Wincheſter, which we have remarked ſo many of the ſucceeding kings haſtened thither to ſeize, were depoſited in this fortreſs, as in the place of the greateſt ſecurity, though, at the time we are ſpeaking of, there was certainly a royal palace in another part of the city. We have related the artifice which biſhop De Blois had recourſe to in order to get poſſeſſion of this caſtle for his brother, king Stephen, and how that was defeated, and the place ſecured for the empreſs Maud, by the alertneſs of the chief magiſtrate of the city, who was then warden of it; likewiſe the remarkable ſiege which that heroine here ſuſtained againſt the army of king Stephen, and the extraordinary expedient ſhe made uſe of to effect her eſcape, in cauſing herſelf to be carried out in a leaden coffin, as a corpſe, when the place was no longer tenable. King Stephen no ſooner recovered his liberty, which was the effect of the reduction of this caſtle, when Robert, earl of Glouceſter, having been captured by his troops, the illuſtrious priſoners were mutually exchanged for one another, than he ſet about repairing and augmenting its fortifications, to ſuch an extent, that he is repreſented by many writers as abſolutely the founder of it. It is probable, that on this occaſion the ditches were deepened and widened, ſo as to admit the waters of the river to flow round the caſtle. The keep, together with the artificial mount on which it ſtands, were probably alſo raiſed much higher than they had been, and the beautiful chapel dedicated under the name of this king's name ſaint was built. It is not abſolutely certain whether certain curious works, which Henry II. made in his palace of this city, and particularly Roſamund's bower, relate to the caſtle, or to a palace which he built for himſelf at the north-weſt corner of the city. When Richard I. was on the point of embarking upon his cruſade, being intent on raiſing money by every poſſible means, he ſold the cuſtody, if not the property of this caſtle, together with the title of earl of Wincheſter, to Godfrey de Lucy, the active and beneficent biſhop of this city. At his return home, however, he reclaimed theſe and his other grants, ſoon after which, having choſen to have the ceremony of his ſecond coronation performed in our cathedral, he came previouſly to take up his reſidence in the caſtle.' P. 158.

In the county-hall is what is called Arthur's round table, a large circular painted board, hanging againſt the wall.

We know of no authority for the uſe of a round table at

feſtivals. All the ancient authors uſe the expreſſion in the ſenſe of a kind of tournament, or for the ſpot where ſuch kinds of tournaments were ſolemniſed.

In p. 208 the word *loſengeour* ſhould have been tranſlated with the reſt: it means a plauſible flatterer.

> 'Alas, ye lordes! many a falſe flatour
> Is in your court, and many a *loſengeour*,
> That pleſeth you wel more by my faith,
> Than he that ſothfoſtneſſe unto you ſaith.'
>
> Chaucer's Tale of the Nonnes Preſtes.

The ſupplement begins in the following terms:

'Though the chapel of St. Peter has no title to a ſeparate and detailed deſcription, either for its antiquity or its importance, yet as many of its ornaments are illuſtrative of different antiquities relating to this city, and as ſuch a one is frequently called for by ſtrangers, we have been induced to annex it to the preſent ſurvey, by way of ſupplement, which thoſe perſons who are deſirous of information on this ſubject may conſult, whilſt others, who judge it to be unworthy of their notice, may paſs it over, and here take their leave of us as their guide.

'Returning from Hyde-abbey by the north-gate, we are at no great diſtance from St. Peter's-ſtreet, in which the aforeſaid chapel is ſituated, and through which is the ſhorteſt road into the centre of the city. We have ſaid that this ſtreet was anciently called Fleſhmonger-ſtreet, from the ſhambles that were there ſituated, and we are led to believe that it retained this name until the time of the great plague in 1667, ſoon after which a worthy and religious man, Roger Corham, Eſq. having built a houſe on the ſite of the ancient church of St. Peter de Macello, in the centre of the ſtreet, affixed a ſtone in the front of it, with the following inſcription, which is ſtill viſible there:—"This is St. Peter's-ſtreet." The ſame circumſtance has occaſioned the houſe itſelf, ever ſince, to be called St. Peter's Houſe. From the time of this houſe being erected, except during a few ſtormy intervals, there has always been a catholic chapel, either in the houſe itſelf, or in a detached building ſituated in the garden behind it. Conſiderable ſums had been expended in altering this building, in order to render it more commodious for the purpoſes of a chapel, particularly in the years 1759 and 1784; nevertheleſs it was ſtill ſo inconvenient, and at the ſame time ſo inſecure, that it became neceſſary, in 1792, to take it down to the foundation, and rebuild it. This meaſure being reſolved upon, inſtead of following the modern ſtyle of building churches and chapels, which are in general ſquare chambers, with ſmall ſaſhed windows and faſhionable decorations, hardly to be diſtinguiſhed, when the altars and benches are removed, from common aſſembly-rooms, it was concluded upon to imitate the models in this kind which

have been left us by our religious anceſtors, who applied themſelves with ſuch ardour and unrivalled ſucceſs to the cultivation and perfection of eccleſiaſtical architecture. If the preſent chapel of St. Peter really has the effect of producing a certain degree of thoſe pleaſing and awful ſenſations, which many perſons ſay they feel in entering into it, the merit is entirely due to the inventors of the Gothic ſtyle of building, and of its correſponding decorations in the middle ages, which have been as cloſely followed in the preſent oratory, as the limited finances of the perſons concerned in it would permit. The general idea of the fabric having been formed upon the ſpot, was afterwards reduced into order by an artiſt * in London, who is, beyond all diſpute, the moſt converſant in this ſtyle of architecture of any man in the kingdom. It would be unjuſt, however, to mention the name of that architect, without declaring that the many defects which an adept in the art will diſcern in the preſent work, have all been occaſioned by a departure from his drawings. This has ſometimes happened through the inattention of the workmen, and at other times from motives of œconomy.' P. 229.

The remainder of this account is one of the moſt prolix and feeble parts of the work.

Upon the whole, this ſecond volume deſerves praiſe; and we have only to regret that the author ſhould in the firſt volume have laid himſelf open to ſo much cenſure.

Having now finiſhed our account of Mr. Milner's work, we ſhall proceed to conſider with brevity the anſwers which have appeared, and firſt that of Dr. Sturges.

The doctor begins with expreſſing his ſurpriſe that Mr. Milner, after having lived for many years on terms of amity with many of the inhabitants of Wincheſter, particularly the eccleſiaſtics, ſhould have ſuffered his fondneſs for the Roman catholic faith to lead him into remarks ſo generally offenſive. Dr. Sturges conſiders the book as rather an apology for popery, and a ſatire on proteſtantiſm. The following ſentences do honour to the heart and head of this divine.

'In quiet times like the preſent, he, who agitates the minds of men, and awakens their paſſions by diſcuſſing with warmth and ſeverity (as is almoſt always the caſe) religious differences, appears to me to do an ill office to ſociety. It leſſens Chriſtian charity, the want of which is in my opinion the worſt of hereſies. Of what weight in the balance are a few proſelytes gained on either ſide, when oppoſed to this? In the common intercourſe of life men are to treat and think of each other, as they appear to perform its ſocial duties. If I ſee a man a good father, a good huſband, or a good ſon, and a good member of the community at large, I eſteem

---

* Mr. Carter.

him without ſtopping to inquire what is his religious denomination. I am ready to embrace him, as the creature of our common Creator, as the diſciple of our common maſter, and to conclude, that in whatever way he offers his petitions to heaven in both theſe capacities, he offers them ſincerely and will therefore be accepted. "I do not preſume to judge another's ſervant; to his own maſter he ſtandeth or falleth." Suffer us to be good Chriſtians and good friends, without trying to perſuade us, that we ought to be enemies.' P. 3.

The doctor is aſtoniſhed that, after the late indulgence extended to the Engliſh catholics, a man among them could be ſo influenced by ingratitude as to rail at the national church. We believe that the learned writer has fallen into a general miſtake, when he ſuppoſes that Dante, Petrarch, and others, who ſatiriſed the ſtate of Rome, thereby implicated the papal government, while, in fact, the popes were ſettled at Avignon, and thoſe authors blamed Rome and the Romans becauſe their conſtant factions had expelled the repreſentatives of Chriſt.

We cannot refuſe admiſſion to another excellent extract.

'Internal religion, that which paſſes in private between an individual and his Creator, is not an object of human cognizance; the individual is not reſponſible to any other, than the Being to whom his thoughts or addreſſes are directed. But as this Being has given us a ſocial character, it is not enough for us to exerciſe our religion in this ſolitary way, confined to ourſelves alone. We feel diſſatisfied, if we cannot join with others in addreſſing the Deity, in acknowledging our dependence on him, praying him to ſupply our wants, imploring forgiveneſs of him for the offences of which we are conſcious, and expreſſing our thankfulneſs for benefits received. We do not only feel ourſelves diſſatisfied at being unable thus to join with others in divine worſhip, but this ſociety of worſhip tends to animate and diffuſe our religious diſpoſition. No effect of the ſocial principle implanted in our nature is more remarkable than that of aſſimilation, making us grow like each other; it inſenſibly communicates in ſome degree the ſame habits, the ſame feelings, the ſame manner of thinking and acting. Add to this, that the ſolitary religion of an individual muſt conſiſt in contemplation chiefly. Now there are few minds either diſpoſed to cultivate it on difficult ſubjects, removed from the common concerns of life, or indeed able to continue it long with any good effect. From this difficulty or inability the mind is relieved by public worſhip; the communication between man and his inviſible Creator is rendered by it in ſome ſort viſible; by the intervention of ſenſible objects, by certain preſcribed forms, and audible addreſſes to the Deity, that worſhip, which without them almoſt eſcapes us, and from its ſpirituality can hardly take hold of our minds, becomes ſubſtantial and effective.' P. 19.

Our limits will not permit us to enter into any illuſtrations of numerous topics, which are ably and candidly diſcuſſed in theſe letters; but the commencement of the fourth letter on religious perſecution we cannot withhold.

'It is remarkable, that the religion of Chriſt, which made benevolence its diſtinguiſhing characteriſtic, ſhould have given occaſion to greater cruelty, exerciſed by Chriſtians on one another, than any ſect of philoſophy or any former religion; a phenomenon like ſome others in the hiſtory of mankind, which would hardly have been believed, if it had not been too notorious. This conſequence did not however flow from the principles of the religion itſelf, the moſt mild, the moſt conducive to ſocial happineſs, that had ever been recommended by perſuaſion or enforced by authority; but from the infirmities of ſome who miſtook its real nature, and the wickedneſs of others who made it ſubſervient to their own intereſts and paſſions.

'Chriſtians had been for three centuries themſelves the objects of perſecution, in that long period had ſuffered only, and had too little power to become perſecutors in their turn. But when their religion obtained a decided aſcendency in the Roman empire, and was protected by the civil power, diſpoſitions which had been hitherto ſuppreſſed broke out; fierce contentions aroſe about things, in which true religion was little or not at all concerned; men's reaſoning powers were abuſed in defending or oppoſing opinions, that were generally mere diſputes of words, to which they did not and could not annex any diſtinct ideas; and theſe controverſies were carried on with the utmoſt violence and animoſity.' P. 50.

The doctor proceeds to ſhow, that, as the Chriſtian religion was of greater perſonal importance to its believers than the looſe ſyſtems of paganiſm, it became in courſe a more powerful engine, and, by exciting more rigor and enthuſiaſm, gave riſe to a counter-perſecution on its part when triumphant. He juſtly obſerves (p. 91) that Mr. Milner has evinced ſuch contempt for the conſtitution of his country, that in ſome expreſſions he even approaches the verge of treaſon. The defence of biſhop Hoadly is conducted with candour and ability.

'As an eccleſiaſtic, he certainly withſtood the high pretenſions of great part of the clergy; pretenſions, unauthoriſed by reaſon or ſcripture, maintained by a violent party-ſpirit, and often employed in the moſt tumultuary and factious purpoſes, to which the cry of the church was made ſubſervient. To popery he was, both on political and religious grounds, decidedly adverſe; to Proteſtant diſſenters, as intitled to toleration and indulgence, on the ſame grounds favourable. For ſupporting ſuch principles he was involved in a memorable controverſy, and aſſailed on all ſides with the utmoſt violence; but was thought by the moſt competent and impartial judges, both then and ſince, (for controverſies are ſeldom

read when their heat is past, though they leave a general, and, for the most part, a just impression on the public opinion) to have obtained, by his guarded, dispassionate, and convincing reasoning, a manifest superiority over his able, but less temperate antagonists.

'His writings, as a divine, are highly respectable; but among them I will only take notice of the plain account of the nature and end of the sacrament of the Lord's supper, as a specimen of just and conclusive argument. Whatever opinions may be formed of this piece, (and they have been very various and opposite) the author at least deserves the approbation and thanks of every true protestant and correct reasoner, for recalling us on a subject, which had been overwhelmed with misapprehension and superstition, to the authority of scripture, by which alone protestants profess to be determined; and for confining us in our reasonings concerning a rite merely positive to the only possible data, on which they can be founded, the particulars given in scripture of the institution itself.' P. 98.

It is not a little remarkable, says Dr. Sturges, (p. 104), that it was partly in consequence of Mr. Milner's intercession that the bishops consented to a greater latitude in the oaths now taken by the Roman catholics, and that he could have thought of making such a return for that lenity. He afterwards defends the character of the late Mr. Wavel, against the unjust and wanton aspersions of Mr. Milner. He concludes with observing, that, if the catholic writers in England should follow Mr. Milner's example in attacking the national church, such a conduct may occasion the regret of the legislature for indulgences already granted, and would certainly indispose it to any future favours.

A postscript is subjoined, containing remarks on some mistakes in Mr. Milner's work, several of which we have already censured. Some others we may enumerate, as they add further proofs of Mr. Milner's incapacity for the discussion of historical and antiquarian topics. Edward the Fourth (vide p. 307) was not the *son* but the *grandson* of the earl of Cambridge: p. 311, it was the house of Lancaster that usurped the crown, and not that of York, as Mr. Milner inconceivably dreams.

This article is already extended to so great a length, that we must consider Dr. Hoadly Ashe's pamphlet with more brevity than its merits deserve. Dr. Ashe justly styles bishop Hoadly a great champion of civil and religious liberty; and it will certainly always be found, that the best friends of any established power are those who endeavour to render it moderate and amiable. He begins with refuting the sarcasms of Milner on the tomb of bishop Hoadly, and has clearly shown them to be at once false and illiberal. The innocent ornaments of the prelate of

the garter have not escaped Milner's censure; and, by a gross misconception, he supposes the staffs supporting the cap of liberty to be democratic pikes. He must doubtless imagine that the tomb is prophetic. By a lapse if possible more ridiculous, or by want of candour if possible more reprehensible, Mr. Milner confounds the bishop with his son the physician, who wrote the Suspicious Husband. Mr. Milner's information thus appears to be as remarkably deficient in modern affairs as we have shown it to be in the ancient. This error has, however, induced Dr. Ashe to publish a prologue really written by bishop Hoadly, which, with the introduction, we shall transcribe.

'In the summer of the year 1718, bishop Hoadly, and Dr. Samuel Clarke, and Sir Richard Steele, made a visit of some days, by invitation, at Blenheim-house; where he found the ladies and gentlemen of the family, and a few of the neighbourhood, had got up the tragedy of All for Love, to entertain his grace the duke of Marlborough, who had had, before this, some appearances of that paralytic stroke which weakened his senses, and at last brought on a total decay, and his dissolution. Lady Bateman (one of his grace's grand-daughters, by the earl of Sunderland), who played the part of Cleopatra, had in vain applied to Sir Richard Steele for a prologue on that extraordinary occasion, and seemed much chagrined at the disappointment. At night, when the family retired, the bishop desired some pen, ink, and paper, might be brought to his chamber; and the next morning, at breakfast, presented to lady Bateman the following prologue, which she spake, the same evening, to the duke and dutchess—the duke shedding tears at the unexpected compliment from a favourite grand-child.

'A hasty prologue to All for Love, acted at Blenheim-house, 1718, written by bishop Hoadly, and spoken by lady Bateman.

'Whilst antient dames and heroes in us live,
And scenes of love and war we here revive,
Greater in both, in both more fortunate,
Than all that ever ages past call'd great;
O Marlbro', think not wrong that I thee name,
And first do homage to thy brighter fame.

'Beauty and virtue with each other strove
To move and recompense thy early love;
Beauty, which Egypt's queen could never boast,
And virtue she ne'er knew, or quickly lost!
A soul so form'd and cloth'd, heaven must design
For such a soul, and such a form, as thine.

'But, call'd from soft repose, and beauty's charms,
Thy louder fame is spoke in feats of arms.
The fabled stories of great Philip's son
By real deeds the world hath seen outdone.

The Cæsars that Rome boasted yield their bays,
And own in justice thy superior praise;
They fought, the empire of the world to gain;
But thou, to break the haughty tyrant's chain:
They fought, t' enslave mankind; but thou, to free
Whole nations from detested slavery,
" Their guilty paths to grandeur taught to hate
By virtue, nor to blush for being great."
' This heap of stones, which Blenheim's palace frame,
Rose, in this form, a monument to thy name:
This heap of stones must crumble into sand;
But thy great name shall through all ages stand.
In Fate's dark book I saw thy long-liv'd name,
And thus the certain prophecy proclaim:
" One shall arise who will thy deeds rehearse,
Not in arch'd roofs, or in suspected verse;
But in plain annals of each glorious year,
With pomp of truth, the story shall appear.
Long after Blenheim's walls shall moulder'd lie,
Or, blown by winds, to distant countries fly,
By him shall thy great actions all survive,
And by thy name shall his be taught to live."
' O! cherish the remains of life; survey
Those years of glory which can ne'er decay:
Enjoy the best reward below allow'd,
The memory of past actions great and good!' P. 19.

Another charge which Mr. Milner has adduced, is, that the tomb of bishop Hoadly is so placed as to weaken the fabric of Winchester cathedral, part of a column having been cut away to make room for it. Dr. Ashe shows that this was the recent act of the dean and chapter; and the testimony of an architect is produced in evidence that no injury thereby arises to the column or cathedral. It is truly surprising that Mr. Milner should have gratified his adversaries with such a display of injudicious malignity. Dr. Ashe, p. 34, wittily reproves Milner's inelegance in styling bishop Morley 'a staunch old prelate,' and quotes the expression of Hazael: 'What! is thy servant a dog?' By a strange fatality Mr. Milner has repeatedly praised the appearance of the pelican, a device of bishop Fox in the cathedral, while Dr. Ashe reminds him, from Leviticus and Deuteronomy, that this bird was unclean.

After mentioning the resolution of the house of commons, Dec. 1709, highly honourable to Hoadly, Dr. Ashe thus proceeds:

' His ecclesiastical adversaries were thunder-struck, for a time, by this noble resolution. Yet those high priests were soon moved with indignation against him for his sermon, preached before the king, March 31, 1717, " On the nature of Christ's kingdom."—

Herein he proved, beyond all contradiction, that Christ's kingdom was not of this world; a doctrine new and surprising to the greatest part of the clergy of that age, who seemed to have been contending "which of them should be the greatest." To tell such bigots that Christ's kingdom did not consist in mitres, lordships, deaneries, vestments, ceremonies, spiritual courts, absolutions, persecutions, &c. &c. &c. was a crime of such a nature as Hoadly never could expect to have forgiven. You are pleased to mention the Rev. Charles Norris as the reconciler of this Bangorian controversy. But, in selecting this gentleman to support tenets which you wish to attach to the bishop of Bangor (Hoadly), you certainly have fallen into another mistake; for, he entered into that spiritual warfare as a literary champion, on the side of Hoadly against Dr. Sherlock. A stronger proof cannot be adduced than Mr. Norris's other production; in which he exposes the inconsistency of Sherlock's writings, even in the very title-page: "a dialogue between Dr. Sherlock, dean of Chichester; and Dr. Sherlock, master of the temple. Published from original words. Being a justification of Mr. Sykes' charge, and a full reply to what the dean of Chichester has offered to reconcile himself unto himself. By Charles Norris, M. A."

'Let any impartial reader judge, "whether it is probable that Mr. N. (who wrote the above work) should advance any thing in his mode of reconciling the Bangorian controversy against Hoadly?" But supposing, what you cannot prove, that he was guilty of such duplicity, are we to pay an implicit regard to his decision, without listening to the voices of others, who were so loud in his praises? The names of Tenison, Pyle, or Balguy, were a credit to any cause which they undertook to espouse. And the Rev. Mr. Herne, formerly of Merton college, Oxford, concludes his statement of this dispute, by saying, "I need not tell you which side has plainly had the superiority in the controversy"—and concludes his reflections with the highest possible compliments to Hoadly, "for his glorious endeavours to deliver our properties and consciences from slavery." P. 63.

Dr. Ashe proceeds to vindicate Hoadly against other false and malicious charges adduced by Milner, and concludes with a just panegyric on the bishop's virtues and talents.

A Philosophical and practical Treatise on Horses, and on the Moral Duties of Man towards the Brute Creation. By John Lawrence. Vol. II. 8vo. 7s. Boards. Longman.

IN our XXIId Vol. New Arr. (p. 450), we noticed the first volume of this curious and eccentric work, in which, with some strange fancies, we met with judicious remarks. The same spirit pervades this continuation, and we recommend it, *cum grano salis*, to those who wish to preserve the valuable animal to which our author's attention is directed.

Of the first chapter, on the philosophy of sports, we should give some account, if we could ascertain the author's object—in other words, if we knew what he aimed to inculcate—in his own, 'what he would be at.' We shall pass to the œconomy of the stable, respecting which we meet with directions good, bad, and indifferent. The loose stall we highly approve; frequent cleaning and combing, an invariable attention to the feet and fetlocks, with occasional runs at grass, are equally proper. The food must differ with circumstances. Every horse will not thrive on the same plan, with the same quantity of hay, oats, or water. He must be an inattentive rider who does not soon discover the horse's constitution, and an unkind master, who, if his horse is disordered, does not wholly superintend his management, and examine the effects of different plans. The whole train of common complaints of horses may be easily obviated by the exertion of plain good sense. Roots, instead of hay and corn, act as a cooling medicine; friction supplies the place of exercise; and a regulated diet prevents plethora and its consequences.

The continuation of the subject of draught oxen, and the chapter on purchase and sale, merit attention. In the chapter on running horses, and the turf, we can readily agree with Mr. Lawrence, that the thorough-bred horse is a native of Asia, Africa, or the south of Europe. In this extensive range it is not easy to err: we are glad that he has left out America; and, on the whole, we agree with him in his remarks on the high breed. The following extract may appear interesting.

'A material question arises here, have we any farther occasion for Arabian blood, and will not our English courser degenerate, in process of time, without an occasional recurrence to the parent stock? I will take upon me to answer this question in part, or rather I have already done it; we can have no sort of need of such foreign horses as are usually imported, for the plainest reason in the world, we possess much better of our own native stock. But this makes nothing against the propriety of endeavouring to obtain genuine Arabian coursers. We ought never to remain stationary and satisfied while there exists a possibility of improvement; the vast advantages resulting from the accidental importation of a very few real good horses has been amply proved, and in my opinion, the prosecution of a concerted plan for obtaining a farther supply, would be an object not unworthy the attention of a gentleman of the turf, either in the view of curiosity or profit: the plan best adapted to that end is matter of enquiry.

'I have never heard, that any properly qualified person has been sent to Arabia for the purpose of purchasing horses, nevertheless I believe such to be the only probable method of obtaining the genuine stock in request. The tenaciousness of the Arabians of their

higheſt bred horſes, has been long known, and very few, or none of ſuch, ever find their way to the great fairs in the eaſtern countries, where the common Arabian, and other eaſtern horſes, are uſually purchaſed.

'The following is the beſt account of the Arabian horſes which I have been able to obtain, either from reading or enquiry. They have in that country three diſtinct breeds, or rather two varieties from the original genus; from analogy of qualification the three claſſes may be properly enough compared with our racers, hunters, and common bred horſes. The diſtinctive appellations of the Arab horſes are, kehilani or cocklani, kehidiſchi or guideſhi, and atticki. The firſt, or cocklani, are the original genus, bred in the middle or mountainous country, where it is ſaid a few are yet to be found in the wild, or natural ſtate. The Arabs pretend to have pedigrees of this illuſtrious race, upwards of two thouſand years old; but whether their private records accord with truth exactly or not, is of little moment, ſince the antiquity and character of the mountain Arabian horſe has the fulleſt ſanction of both ancient hiſtory and modern experience. The atticki, or inferior breed, may probably have been the original produce of the low country, and the middle variety may have reſulted from a mixture of mountain and low-country ſtock. The Arabians are ſeldom willing to part with their beſt mares, at any price; and the value of a true bred one, whether horſe or mare, is ſaid to amount to ſeveral hundred pounds in the country.

'The Arabian horſes are fed with dates, milk, and corn; it is not to be ſuppoſed, that, in ſuch a country, they have the ample allowance of corn uſual in this; nevertheleſs it is confidently aſſerted, that the ſuperior breed of them will travel eighty or a hundred miles in a day, for ſeveral ſucceſſive days, over the ſand and ſtones of that ſultry climate. Sir John Chardin ſays, that the Arabian method of trying a maiden horſe, is to ride him ninety miles without ſtopping, and at the end of that moderate ſtage, to plunge him up to the cheſt in water; if he would immediately eat his corn, that proof of the vigour of his appetite alſo proved the genuineneſs of his blood. But Sir John underſtood precious ſtones better than horſes, and might, like other travellers, eaſily liſten to any wonderful ſtory concerning them. Dr. Blumenbach, who has within theſe few years written a celebrated treatiſe on the native varieties of the human ſpecies, ſays, "that all animals deſtitute of the dark pigment of the eye are a mere altered breed." How far that obſervation is entitled to dependance, I have never had the opportunity to conſider or examine, but the purchaſe of a particular breed of animals would ſurely be leaſt liable to deception in the original country where they were bred. The external characteriſtic of original genus, is uniformity, or univerſal ſymmetry; and the true-bred Arab is diſtinguiſhed by his ſilken hair, and ſoft flexible ſkin, deer-like hoofs and paſterns, ſmall muzzle, full eyes, ſmall well-turned head,

joined to the neck with a curve, capacious ſhoulders, extenſive angle of the hock, length and extent of thigh, large ſinews, and flat bones. I have often obſerved that convulſive ſnatching up, and turning out the feet, in the gait of horſes ſaid to be Arabians, and have ever looked upon it as the indication of a ſpurious breed; the beſt Arabs which I have ſeen, having been good goers, many of them true daiſey cutters. The pawing method of going cannot always be the conſequence of menage, ſince I have remarked it to deſcend from a reputed Arabian, through ſeveral generations.' P. 181.

Much is ſaid of the modes of training and phyſicking race-horſes. It is certainly proper to give a horſe ſtrength by nutritious food, and, by medicine, to carry off an inconvenient plethora. The judgement conſiſts in ſtrengthening without filling; but there is a nearer and more certain method, viz. feeding the animal in a manner moſt conſonant to his own conſtitution, and exerciſing him frequently within the limits of his utmoſt exertion; occaſionally approaching theſe limits, and more often keeping far within them. The medicines recommended for leſſening the fullneſs occaſioned by diet, are aloes and mercurials. The latter, we think, are highly improper. We are aware of the little irritability of the horſe's inteſtines; but even inſtead of the former we would propoſe equal parts of ſalts and *finely powdered* jalap.

Veterinary medicine is a ſubject ſo extenſive, and ſo little connected with general principles, that we cannot follow the author minutely. Of his manner we have already given ſome ſpecimens; and, if he wiſhes for a mirror, we can hold up to him his own likeneſs in Dr. Barnard's treatiſe on cold bathing; 'facies non' *utrique* 'una, nec diverſa tamen.' In the preparatory chapter, we muſt obſerve, the method of ſhoeing recommended by the veterinary college is judicious, and Mr. Taplin is ſometimes in the right.

The firſt medicines mentioned are what a phyſician might ſtyle the antiphlogiſtic; and we muſt agree with our author in recommending neutral ſalts; for we long ago inculcated the propriety of this practice. We do not, however, find any notice taken of caſtor oil, which, as a laxative, is equally valuable. Mr. Lawrence is unable 'to make up his mind about the utility of placing rowels near the part affected,' though its utility is acknowledged by every attentive farrier. The uſe of turpentine, as a diuretic for horſes, is doubtful, as inflammation of the bladder is a common diſorder. When this is not preſent, turpentine is an uſeful diuretic, nor indeed is it certainly injurious in inflammation, ſince its ſtimulus ſeems to be chiefly exerted on the renal veſſels. To mix canella alba with brimſtone and cream of tartar, as an alterative, is ridiculous, and the antimonial Æthiops of little ſervice.

Colds, rheumatisms, and glanders, are described, with the usual farrago of remedies, in forms more simple and rational. The glanders, a chronic catarrh leaning to ozæna in the human subject, must yet be considered as incurable. On broken wind, it is difficult to say whether the theory is more absurd, or the practice more trifling.

Fevers and inflammations follow; but the whole system of cure generally employed is useless or injurious. Our author has caught a glimpse of light on some points, but copies too freely the errors of his predecessors. We shall select a short specimen, and it will be impossible to find a passage in which medicines are mixed more incoherently, or directed with less judgement.

'Inflammation of the diaphragm, or midriff, or skirt, as it is vulgarly called. Cure as before, where the case admits of cure; but according to Dr. Darwin, this accident in horses and dogs admits of no cure, since they can only breathe by depressing the diaphragm. In this case the doctor says the mouth of the human patient is frequently retracted; and according to Gibson, the horse will be sometimes jaw-set. This inflammation of the skirt is probably the proximate cause of a horse's stopping and falling in over exertion, as in the common case of hunters and post-horses, inhumanly ridden to death. When there is any hope, bleed a small quantity, and give, every three hours, a drink of the restorative herbs, with tincture of assafœtida, half an ounce; snake-root, half an ounce; saffron, two drachms; two drachms laudanum. In a day or two, cordial ball in mulled port; to one pint of which, add half a pint herb drink. On return of appetite, fine fragrant picked hay in very small quantities, and warm mashes of malt and fresh bran. Gentle frictions. Fresh air. Large bed to roll upon.' P. 383.

The strangles and the yellows are treated with little judgement; the convulsive disorders with greater discrimination and clearer views. The other disorders offer nothing very striking: the only novelty seems to be the following account, under the head of farcy.

'I have just heard, that the Society of Health at Paris are at present employed in making experiments with the internal use of the muriate, and the carbonate of barytes, recommended by our Dr. Crawford in scrophula: in consequence, they have appointed citizens Huzard and Biron, of the veterinary class, to try the effects of this active and powerful medicine upon horses. The result has been unfavourable. Some horses in a confirmed farcy took too drachms a day each, both of the muriate and the carbonate, which in a very short time seemed to make a complete cure: in less than three weeks however they died, without discovering, on being opened, any signs of the action of the medicine. Others have since died

without any previous tokens of sickness. It is probable the experiments were made with too large doses, and that half a drachm a day, or every other day, might have succeeded. Gibson committed nearly a similar error, by giving only one drachm a day of the turbith, which has been often enough used since, in small doses, with all manner of safety and success, both in farcy and against worms. Nor need we be at a loss for medicines of sufficient efficacy, either for the scrophula or farcy; all we want is moderation and patience in their exhibition; specifics to cure chronic diseases extempore are not in nature, of course not discoverable.' P. 430.

The most judicious parts of our author's practice relate to colics and ophthalmies. He seems afraid of opium; but we know that half an ounce of laudanum is often highly serviceable.

On the whole, Mr. Lawrence appears to be a man of judgement and observation; but his fancies and his prejudices are numerous, and he seldom dares to trust himself without a guide. That a horse is an animal subject to disorders similar to those of man, affected by medicines on the same principles, differing only according to a difference of constitution, has scarcely yet been considered. If, in one or two instances, it has regulated the practice, and given these useful animals a better chance of escaping diseases, and with less torture from the practitioner, folly and prejudice have at least presided in the management of the greater number of their complaints.—May the reign of such tyrants be short! But a stronger mind than that of our author is required to break the chain.

The Gospel its own Witness: or the Holy Nature, and Divine Harmony of the Christian Religion, contrasted with the Immorality and Absurdity of Deism. By Andrew Fuller. 8vo. 5s. Boards. Button. 1799.

FROM Socinianism and Calvinism this writer has turned his attention to deism; and, since he is as little inclined to observe the rules of definition in this as in his former controversy, we are not surprised that he should break out into the strangest paroxysms of passion, and, sparing neither the living nor the dead, should, within the first forty pages of his work, aim his deadliest blow at the infidel. 'The sum of the whole is this: modern unbelievers are deists in theory, pagans in inclination, and atheists in practice.' Such language may suit his hearers at the meeting-house; but it is inconsistent with the proper investigation of the subject which he has undertaken to discuss. Infidelity, in whatever shape it may appear, will meet with no support from us: we shall always be found among its

firmest opponents: but we cannot presume to sit thus in judgement on the characters of our fellow-creatures; and we shall reprobate acrimony, bitterness, wrath, and malice, in the Christian, as much as false reasoning in the deist. Having taken this notice of the virulent language adopted by our author, we may also mention his application of it, which is so personal, that, if the individuals are not named, which is sometimes the case, the objects of his censure are sufficiently pointed out to be known by the supporters or the antagonists of infidelity. It is to be lamented that such trash has found its way into a work which might otherwise have been made in these times an useful guard against the errors of deism.

The title-page of this work does not convey a true idea of its contents. The immorality and absurdity of certain deists or atheists are the chief themes of the discourse; and the writer did not prepare himself for a just comparison between the truths of the Gospel and the imperfection of deism by a previous investigation of the latter system. Deism, in strictness of speech, should be placed in opposition to atheism; the belief of a God is the basis of the one; the disbelief of a God is the basis of the other system. To confound these two systems is to do injustice to the former. The immorality and absurdity of atheism or atheists, or indeed their virtues as well as their vices, are not entitled to a place in this controversy. Deism is divided into two branches, the one adopting, the other rejecting revelation. In the former class, Judaism, Christianity, and its two great corruptions, popery and the Mohammedan system, are arranged. The latter branch is subdivided into two classes; the one of those who believe, the other of those who disbelieve, in a future state.

To place the excellence of the Gospel in its true point of view, it is not to be contrasted with the follies of those who have professed deism in its worst form, but with deism in its most attractive dress, with that deism which, to its essential principle, the belief of a God, adds the belief of a future state. If we grant that the deist has a firm belief in a future existence, that in his eye the Creator is invested with all the attributes which the best writers in the cause of deism have ascribed to him, the plain question is, What grounds for consolation have you in this belief, or with what sentiments can you approach the throne of your judge? He is just; you are a sinner. Shall not the judge of all the earth do right? consequently you can have no expectation of future happiness. Here Christianity discloses those sublime truths which even angels once were anxious to discover. It teaches man his real history, shows him the foulness of his first transgression, the miseries which in consequence rushed into the world, and the triumphs of redeeming love. The resurrection from the dead

is not to the Christian a truth derived from speculation; it is the belief of a fact. He views death without terror; for he knows that his Saviour has overcome the world, and sin, and death. With faith in the blood of his Redeemer, he approaches the throne of grace, and seises the promises of eternal life.

In such a comparison we should with pleasure have attended our author; but, when we find him eager to catch at any thing absurd in the conduct of his antagonists, confounding the atheist and the deist, the ignorance of Volney, the ribaldry of Paine, the sarcasms of Voltaire, and the dreams of Rousseau; we feel great disgust at such a mode of supporting Christianity; and we fear that the deist must be hardened by such an injudicious attack on his principles, and be still less inclined to examine with calmness that religion which is supported by such violence and impetuosity. Instead of prying thus into the conduct of individuals, would it not be adviseable to show that Christianity, like the leaven, has a natural tendency to invigorate the whole mass of the human race? In the lowest cottage its energy is as powerfully felt as in the palace or the halls of the learned; whilst deism can boast of few triumphs, necessarily applies little to the heart, and may be professed by the speculative student, but cannot make a progress in the active scenes of life, or control the passions of the heart, except in a few who have cool heads and strong powers of judgement. The effects of deism upon large societies have not hitherto been known by experience; for the horrid crimes attendant on the French revolution were the result of civil dissension, the confusion of human passions, and the total disorganisation of society.

The writer is very unfortunate in his comparison between the conduct of deists and that of dissenters in nearly similar cases.

'Till of late, deists have been in the minority in all the nations of Europe, and have therefore felt the necessity of a free enjoyment of opinion. It is not what they have pleaded under those circumstances, but their conduct when in power, that must prove them friends to religious liberty. Few men are known to be what they are till they are tried. They and protestant dissenters have in some respects been in a similar situation. Of late, each, in a different country, have become the majority, and the civil power has been intrusted in their hands. The descendants of the puritans in the Western World, by dispensing the blessings of liberty even to episcopalians, by whose persecutions their ancestors were driven from their native shores, have shewn themselves worthy of the trust. But have the deists acted thus in France, and other countries which have fallen into their hands? It is true we believe them to have

been the inſtruments in the hand of God of deſtroying the papal antichriſt; and in this view we rejoice: howbeit they meant not ſo. If we judge of their proceedings towards the catholics in the ordinary way of judging of human actions, which undoubtedly we ought, I fear it will be found not only perſecuting, but perfidious and bloody in the extreme.' P. 88.

It ſhould be recollected that the conduct of the Engliſh diſſenters in the ſeventeenth century, when in power, did not prove them to be friendly to religious liberty;- that the puritans in the weſtern world were notorious for their intolerance; and that, if we are to judge of their deſcendents by their preſent conduct in times of tranquillity, we ought to give the deiſts as long a trial before we make a deciſion on the relative merits of the two parties.

A more true ſtatement of the grounds for perſecution is given in another paſſage.

'It is manifeſt to an obſervant eye that there is a deep-rooted enmity in all wicked men, whether they be pagans, papiſts, proteſtants, or deiſts, towards all godly men, of every nation, name, and denomination. This enmity, it is true, is not ſuffered to operate according to its native tendency. He who holdeth the winds in his hand, reſtrains it. Men are withheld by laws, by policy, by intereſts, by education, by reſpect, by regard founded on other than religious qualities, and by various other things. There are certain conjunctions of intereſts, eſpecially, which occaſionally require a temporary ceſſation of hoſtilities; and it may ſeem on ſuch occaſions as if wicked men were aſhamed of their animoſities, and were all on a ſudden become friendly to the followers of Chriſt. Thus at the revolution in 1688, thoſe who for more than twenty years had treated the nonconformiſts with unrelenting ſeverity, when they found themſelves in danger of being deprived of their places by a popiſh prince, courted their friendſhip, and promiſed not to perſecute them any more. And thus at the commencement of the French revolution, deiſts, catholics, and proteſtants, who were engaged in one political cauſe, ſeemed to have forgotten their reſentments, all amicably uniting together in the opening of a place for proteſtant worſhip. But let not the ſervants of Chriſt imagine that any temporary conjunction of intereſts will extinguiſh the ancient enmity. It may ſeem to be ſo for a time; and as things being under the control of Providence, ſuch a time may be deſigned as a ſeaſon of reſpite for the faithful; but when ſelf-intereſt hath gained its end, if other worldly conſiderations do not interpoſe, things will return to their former channel. The enmity is not dead, but ſleepeth.' P. 207.

Perſecution is to be reprobated in all parties, whether high-prieſts bringing forward perjured witneſſes againſt our Sa-

viour, inquiſitors torturing an heretic, a Calvin burning his friend, a Cranmer conſigning Arians to the ſtake: whoever they are that act in this ungodly manner, let them meet with no countenance from the diſciples of the Saviour of mankind.

We would adviſe this writer to make himſelf acquainted with the peculiar tenets and the excellencies as well as defects of the ancient deiſts, to recollect that there have been ſuch perſons in the world as Confucius and Epictetus, to relinquiſh his abuſive language on modern infidelity, and in a compariſon between Chriſtianity and deiſm, to ſhow clearly in what points they agree and in what they differ. His work, in its preſent ſtate, is an object of pity to all lovers of the Goſpel, and of contempt to every ſerious deiſt.

A Summary of Univerſal Hiſtory, exhibiting the Riſe, Decline, and Revolutions of the different Nations of the World, from the Creation to the preſent Time. Tranſlated from the French of M. Anquetil, Member of the National Inſtitute of France, and Correſpondent of the Academy of Sciences and Belles-Lettres. 9 Vols. 8vo. 3l. 12s. Boards. Robinſons. 1800.

WE have already, in the appendix to our XXVIIIth volume, given a copious and favourable account of this work, as originally publiſhed in the French language. This circumſtance alone will prevent us from entering into ſuch minute detail of its merits. We muſt applaud the ſpirit of the publiſhers, in transfuſing this valuable production into the Engliſh language, for the benefit of the general reader. In ſmall libraries it will form an uſeful ſubſtitute for the Ancient and Modern Univerſal Hiſtory, which extends to a great number of volumes.

The tranſlator has prefixed the following advertiſement.

'The work now preſented to the public is compiled on the plan, and follows the arrangement, of the Engliſh Univerſal Hiſtory, of which it is, in general, an abridgement; nor could the author, with reſpect to ancient hiſtory eſpecially, have choſen a more judicious and accurate guide. The merit of that hiſtory has been long generally acknowledged; it was compiled by writers of diſtinguiſhed learning and abilities; and compoſed, with great labour, from the moſt authentic materials afforded by ancient and modern authors. By the greater part of readers, however, it muſt be eſteemed too copious and diffuſe; on which account the preſent Summary was projected by M. Anquetil, who has, with great judgement, and, at the ſame time, with all that elegant eaſe and vivacity for which his nation has been particularly diſtinguiſhed, compreſſed into nine volumes what in the original is dilated through more than ſixty of much larger contents.

'It is but juſtice to the care employed in the tranſlation to add that, in point of accuracy, it may claim a conſiderable ſuperiority to its original, which, probably, was printed without being revised by the author; as a great number of the names have been disfigured by typographical errors, and, in ſome places, miſtakes of even more importance are found. All theſe have been carefully corrected, according to the original hiſtory; though no liberty of that kind has been taken where it appeared probable that the author intended a deviation from the work he in general followed, in conſequence of preferring ſome other authority. As a proof how ſcrupulouſly this rule has been obſerved, it may be noticed, that no alteration has been made in the chronology of the ancient part of this hiſtory, which follows what is called the Samaritan computation; and was that adopted in the firſt edition of the Univerſal Hiſtory, though afterwards altered in the ſecond, to that of the Hebrew text, according to the ſyſtem of archbiſhop Uſher.

'The modern hiſtory of the kingdoms and ſtates of Europe has been continued by M. Anquetil to the preſent time; and exhibits a faithful, though conciſe, view of the momentous occurrences of which they have lately been the theatre. His account of the principal events that preceded and accompanied the French revolution is particularly conſpicuous for its moderation and impartiality: and his character of the late king of France is, in reality, an eulogium of the moſt liberal kind. He never deviates from the plain and intereſting narrative of facts, to indulge in political theory and declamation; and the ſentiments he expreſſes on the ſubjects are, invariably, ſuch as can give offenſe to none but the furiouſly factious.'

In addition to the former paſſages, which we tranſlated from the original, we ſhall now preſent our readers with a few extracts from different periods of the work, that they may form a judgement of the merits of the preſent tranſlation. For this purpoſe we ſhall offer three extracts, the firſt from the beginning, the ſecond from the middle, and the third from the account of the French revolution, which is deſervedly praiſed by the tranſlator.

'Has the world been created, or is it eternal? If it is eternal, is it not the Deity himſelf? Is it not matter that is eternal? and has not form been given to it, in time, by a Being ſovereignly powerful and intelligent? Theſe are queſtions concerning which philoſophers have been divided ſince the firſt exiſtence of philoſophy to the preſent day; guided by them, whole nations have embraced opinions on theſe ſubjects, which have become to them a kind of religious doctrines.

'The Phœnicians, who are ſuppoſed to have been the firſt people who reflected on the nature of their exiſtence, taught that the principle of the univerſe was an opake air, filled with an impetuous

ſpirit; a diſturbed and dark chaos, which this ſpirit arranged in order.

‘ With the Egyptians, who likewiſe believed a chaos, motion ſupplied the place of ſpirit. This motion threw the fiery particles upwards, by which were produced the ſun and other heavenly bodies. The ſlimy and groſs matter fell by its weight, and became the earth, which preſſed, ſo to ſpeak, by its own gravity, forced out the water on all ſides, which formed the ſeas; and as the poroſity of the earth was ſufficient to admit the rays of the ſun, a fermentation took place that gave birth to animals, with which the earth was peopled; but new ones were no longer formed, when, becoming dry and hard, it was no longer acted on internally by the celeſtial heat.

‘ The Chaldeans and Babylonians, in like manner, held that a hideous chaos produced monſters, which were the firſt inhabitants of the earth. Bel deſtroyed them; brought to perfection the ſun, moon, and the five planets; and gave birth to men.

‘ Orpheus, who may be conſidered as the firſt theologian of paganiſm, repreſents æther, or the heavens, as created by a being, whom he calls the counſelling light, and ſource of life, and to whom he aſcribes the attributes of inviſible, incomprehenſible, and creator of all things. From this firſt idea, which is grand and ſublime, he deſcends to ſuppoſe, that from an egg, the progeny of chance, all the generations of mankind were produced.

‘ Heſiod places this firſt egg in the vaſt boſom of chaos, and derives from it beneficent love, furniſhed with golden wings, and impetuous as the hurricane. From love and chaos were produced men and animals.

‘ Anaximenes and Anaximander ſuppoſed that generation and corruption aroſe from a circular motion impreſſed on the world from eternity.

‘ Anaxagoras and Diogenes of Apollonia, diſciples of the former, enlarged and improved the hypotheſis of their maſters, by admitting an intelligent being, diſtinct from matter, who impreſſed motion on the latter.

‘ A ſimilar diſagreement is found between the inventors of atoms and their diſciples. Leucippus ſuppoſed them to move fortuitouſly, and claſh and mingle without any determinate direction; Epicurus imagined them to move obliquely; Democritus beſtowed on them animation. Among the moderns, Gaſſendi retained atoms and a void. Deſcartes aſſerted a plenum; and for atoms ſubſtituted a ſubtle matter, which he made to revolve rapidly in vortices under the directions of an intelligent being, the architect of the world.

‘ But is this being matter endowed with intelligence, or, are matter and intelligence two beings diſtinct from each other? According to Hippaſus and Heraclitus, fire is the principle of all things, and this fire is God.

‘ According to the ſtoics, at the head of whom was Zeno, the

two principles are spirit and matter; the one active, the other passive, and both corporeal. There is no immaterial substance. Spirit sustains, vivifies, and penetrates the whole universe, and each of its parts, as the soul fills the body. Thus every part of the world is a portion of the divinity, and the world, as a whole, is incorruptible. Spinosa revived this system, which is still in repute among the Indians and Chinese, and even among the cabalistic Jews who, in consequence, are not exempt from the suspicion of atheism.

'The opinion which admits two distinct principles, independent of each other, is supported by great names, Pythagoras, Aristotle, Socrates, and Plato. The disciples of these celebrated men, themselves also celebrated, Empedocles, Plutarch, and others, introduced varieties into the system of their masters, of which, however, they retained the general principle; and in this they were imitated by some heretical Christians; as the Manicheans, the Marcionites, and the Paulicians.

'From the expressions of these ancient philosophers, we might be led to infer that they believed the world to be eternal. But whole nations have believed, and still believe, the world to have had a beginning; that it was created out of nothing by the supreme power of God; and that, consequently, from its own nature, it is subject to dissolution. This was the doctrine of the Etrurians, or ancient Tuscans, the old Persians, the Indians, and their philosophers the magi and the brachmans; the Gauls and their druids; the Chinese, the Japanese, and even several of the nations of America, whose opinions we shall state, as we successively introduce these nations to the notice of the reader.

'From an examination of all these systems, it will no doubt appear that the most rational is that of Moses. His exordium is truly sublime, and has always been cited as a model of eloquence.—"In the beginning God created the heavens and the earth. He said, let there be light, and there was light. He made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. He said let the earth bring forth grass, and trees yielding fruits; let there be lights in the firmament of heaven, the greater light to rule the day, and the lesser light to rule the night, and let them be for signs, and for seasons, and for days, and for years: let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth; let the earth bring forth the living creature after his kind, and creeping thing and beast of the earth after his kind, and let them increase and multiply in the earth."—As the completion of the creation, God made man in his own image, called him Adam, and gave him a companion, whom he named Eve.

'It would doubtless be pleasing to know by what means God arranged the chaos in order; whether, as Descartes imagined, by causing vortices to revolve composed of matter infinitely divisible, or, as Burnet supposed, solely by impressing on it a first motion,

and leaving the elements to act according to their specific qualities; by which the earth was carried to the centre, the water was distributed around it, and the air and fire ascended, according to the Newtonian laws of attraction; or whether, lastly, we are to adopt the hypothesis of Mr. Whiston, who confining himself, like Moses, to the creation of our globe and its accessories, supposes that it was at first a comet, which God had prepared by a long and violent ebullition for the arrangements which were completed within the six days.

'So many attempts to discover what can never be known, must only compel us to regret that men of sense should employ themselves in enquiries, in which science is exhausted equally without utility and without success. This extravagance, which has always existed, and still exists, is conspicuous likewise in the opinions relative to the essence of spirits and bodies, and especially in the disputes on the nature and attributes of man.' Vol. i. p. 1.

The following extract, relative to Pegu, is not uninteresting.

'Pegu, extending along the sea coast, is surrounded at the back by mountains inhabited by the Barmas who have subdued this kingdom. There is no division between them except by two large rivers, which flow from Thibet. They inundate Pegu as the Nile does Egypt, and diffuse the same fertility. The tide on the coasts flows in with the swiftness of an arrow, and returns also with prodigious force. Pegu produces the finest rubies in the world, and whatever is necessary for sustenance, as rice, fruits, poultry, game, fish in extreme plenty, silk, and flax. The capital, Pegu, now removed to Ava, was six leagues in circumference, and though at present the residence of a viceroy, is only inhabited by a small number of people. There are two temples, one of which is constantly shut, and the other as constantly open. In the first there is an idol, in a recumbent posture, thirty feet in length. He has slept during six thousand years, and will only awake to destroy the world.

'The Peguans are distinguished from the Barmas who have subdued them, for the latter prick themselves with a bodkin, rub into the punctures pounded charcoal, and thus imprint on the skin indelible figures which are visible through the transparent muslin which covers them. Their teeth are naturally white, but they blacken them, that they may not resemble those of the canine species. The women wear very little clothing. The reason they give for it is, that the men were become so exceedingly abandoned, and had conceived so great a contempt for the women, that population suffered by it. The queen who then reigned thought of recalling them back to nature by a lascivious immodesty, which is still practised.

'It is difficult to carry the refinements and effrontery of de-

bauchery further than is done at Pegu. Travellers may marry for a certain term. They take wives for the term of their ſtay, quit them on their departure, and theſe women are but the more admired. It is ſaid that there have been hermaphrodites produced in Pegu.

'The king inherits all the property of thoſe who have no children, and the third part of thoſe who have. Their muſic, which is compoſed both of ſtring and wind inſtruments, is agreeable. They pray to the devil, and make him offerings, particularly during ſickneſs. They depend more on their ſupplications to him, not to harm them, than on the phyſicians. They believe in the two principles, and in the metempſychoſis. The Peguans are addicted to commerce, and their country produces a great variety of commodities proper for its ſupport.

'It is more eſpecially between the Peguan traders that the manner of making bargains is practiſed by holding the hand under a piece of linen, and touching the fingers and joints, to expreſs the price. Each motion has its ſignification, and cannot be divined by the other perſons preſent.

'Like the other Indians, the Peguans acknowledge one ſupreme God. Their three inferior gods have a different appellation from thoſe of the bramins, and of Arracan, and their ſubalterns are alſo very numerous. Beſides all theſe, they worſhip the devil, whom they both regale and flatter, in deſpite of the talapoins, who oppoſe this ſuperſtition as much as in their power. The talapoins keep the vow of celibacy, and only eat once a day. When the produce of the lands round their temples are not ſufficient for their maintenance, they ſend the novices in ſearch of more. Theſe young candidates are extremely modeſt. When they preſent themſelves at a door, they give three gentle ſtrokes on a little drum they carry. If it be not opened they repeat them; if no one appears, they go away without ſaying any thing; though it ſeldom happens that they are ſuffered to depart without firſt receiving fruit, vegetables, rice, and roots, their only nouriſhment; for they are held in great veneration on account of their exemplary lives. Some live alone in the woods, or in other ſequeſtered places. Their lives are very ſimple, and they practiſe thoſe virtues they inculcate. Humanity, charity to all men, the precepts of the natural law, are the ſubjects of their diſcourſes, which they all, without exception, as well thoſe in ſolitude as thoſe in ſocieties, deliver once a week to the populace, whom they aſſemble by the ſound of a drum.

'There are no religious diſputations among them; the talapoins conſider thoſe of a different perſuaſion without rancour or diſpleaſure. God, ſay they, takes pleaſure in variety. The exemplary lives of the talapoins in ſo corrupt a country are truly admirable. Their countrymen reward their virtues with the moſt profound veneration. They have a high-prieſt, whoſe funeral is magnificent,

They throw sky-rockets, containing five hundred pounds of powder, into a trunk of a tree, which ascend to a very great height. ... are far behind them in pyrotechny.

The kings of Pegu were once extremely powerful. Mention is ... of armies comprising a million of men, with eight hundred elephants, and a most numerous artillery, but badly conducted. The nobles were held in great subjection, and employed in the public labours like the rest of the people. The king never appeared unless surrounded by a splendid retinue. He gave audience twice every week, and publicly administered justice. He had only one wife; but he maintained a multitude of concubines.

'The first of their kings reigned in the seventh century. They say that he was a fisherman. He no doubt began by rendering himself master of a small district, whence himself, and his predecessors, during a series of six centuries, extended their power to such a degree as to subjugate nineteen kingdoms to their dominion. Such was the empire of Pegu when the Portuguese sent thither an ambassador in 1519. The prince with whom they formed a treaty was assassinated. Para Mandara, king of the Barmas, his tributary, took advantage of this event to usurp the throne. His subjects, the inhabitants of the mountains and forests that surround Pegu, habituated to a life of hardship, easily subdued the Peguans, who were plunged in luxury. The Barmas fell in a mass on Pegu; the Peguans also rose in a mass to repulse them; whence it happened, if their historians do not exaggerate, that armies took the field, consisting of nineteen hundred thousand men, from five to six thousand elephants, and as many cannon: however, the conquering party were indebted for their victory to about three or four hundred Portuguese, who fought under their banners:—a convincing proof of the superiority of discipline over numbers.

'Having become masters of Pegu, the Barma monarchs dragged their new and old subjects successively against the kingdoms of Arracan, Ava, and Siam. It is difficult to conjecture what number of men were left in those countries whence the conquerors issued, and how they were able to move in their conquests. It is true indeed that they made room by most dreadful massacres. But it signifies little to talk of the temperance of these people; they must have had some provisions, though it were only to go from one place to another, unless we implicitly give credit to those travellers who gravely assure us, that in a scarcity of rats, mice, and insects, they lived on roots, leaves, and even flowers. With such soldiers one might conquer the world: consequently there is no reason to be astonished at the immense extent of territory comprised within the dominions of Chaumigrem, the most renowned emperor of Pegu, who flourished in 1567.

'After the example of his predecessors, to obviate the possibility of rebellion from those princes whose thrones he usurped, he extirpated the whole race. It was not, however, without some scruples.

The following is the mode in which he tranquillized his conscience on the death of Shemindoo, a prince who had lawfully defended his crown against him. Chaumigrem caused him to be publicly beheaded. His body was cut into four quarters, and exposed during a day, with the head, that every one might see him, and be certain of his death. The ensuing day a bell tolled five times. At this signal, twelve men, clothed in black robes, spotted with blood, their faces veiled, followed by twelve priests, came out of a house near the scaffold. After them walked Chaumigrem's uncle, who in his nephew's name very ceremoniously asked pardon of Shemindoo's mangled limbs for what had passed, offering to return him the kingdom, or to do him homage for it, and govern it in quality of his lieutenant. One of the priests replied to this discourse in the name of the deceased: "Since the king confesses his fault, I forgive him, and assign him the power of governing in my stead, according to the dictates of justice." A very magnificent funeral was then prepared for him. The conscientious Chaumigrem died in 1583.

'After his death most horrible civil wars arose in the kingdom; the people endured all the evils which are the consequence of a dreadful famine. The sovereignty of Pegu, late so powerful, passed under the dominion of those whom it had before subdued; under that of Arracan in 1606, and under that of Ava in 1613. Even a Portuguese, named Britos, originally a coal-merchant, erected a kingdom on the coast, of which he made an harbour, called Sirian, his capital. However he dared not assume the title of king towards the Portuguese; he contented himself with writing to the viceroy of Goa—Governor of Sirian and of Pegu, conquered by Britos. Like most other adventurers of the same sort, he could set no bounds to his ambition. His arrogance drew on him the indignation of the sovereign of Ava, who had become master of Pegu; he besieged the Portuguese in his fortress, took him, and impaled him. Pegu, notwithstanding its repeated revolutions, retains the title of kingdom. It is still known under that denomination, of whatever nation the prince may be by whom it is governed, whether of Arrakan, Ava, Barma, or Pegu.' Vol. v. p. 461.

After relating the wanton insults offered to Louis the Sixteenth, by the jacobins and mob of Paris, on the 21st of June, the author thus proceeds.

'If the leaders, or *meneurs*, as they were called, had a design of forcing the king to commit any violence, which they might have imputed to him as a crime, they were deceived in the result; but they did not fail soon after to obtain complete success. The fault in their fruitless enterprise was, that they did not place at the head of the populace a body of regular troops, who might have inspired boldness into this undisciplined mob, and who might have stood the first fire, had they proceeded to that extremity. This fault they

amended in another expedition, fixed for the 10th of August, a fatal day, which was to decide on the fall of the throne, and consequently the life of the monarch.

'There had been formed in the south of France phalanxes, composed of men accustomed to murder and robbery, but intrepid soldiers, known under the name of the Marseillese. These were invited to Paris, to form the advanced guard in the attack proposed to be made on the palace of the Thuilleries. The court was informed of the plan, and had collected around it companies of Swiss, whose ranks were swelled by many military officers of noble birth, and others who had assembled for that decisive moment.

'The king made his appearance at five in the morning; reviewed the Swiss, and assigned them their different posts, while the national guards, both infantry and cavalry, lined the palace and its avenues, uncertain in what manner they should act. It is even said, that the greater part of them were inclined to support the king. It is certain, that if this multitude meant to attack the palace, it was the height of temerity to pretend to resist. Remonstrances on this subject were made to his majesty; he paid attention to them, and without making any attempt to sound the disposition of the populace, retired to the assembly.

'As if his presence had been a bulwark against the fury of the people, scarcely had he disappeared, when the fire of the musketry and cannon began, in a manner very unequal on the part of the unfortunate Swiss. Being without orders, and without officers, they fell back into the apartments; were pursued amidst carnage, fled and threw down their arms; and though they called out for quarter, were inhumanly massacred by the ferocious populace, who shared among themselves, and bore in triumph their still palpitating members.

'At first, the king and his family embarrassed the assembly, who remained some moments silent; but they were ordered to retire, that the members might deliberate; and this day produced that famous decree, the two first articles of which were as follow: "1. The French people are invited to form a national convention. 2. The chief of the executive power is provisionally suspended from his functions, until the national convention shall have decided on the measures it may think necessary to be adopted, in order to secure the sovereignty of the people, the reign of liberty and equality." These were followed by some police laws respecting the exercise of government, during the suspension. It was enacted also, that the king and his family should reside in the palace of Luxemburg; but, on a representation from the municipality, charged with the care of guarding them, that the avenues to that palace were too numerous for them to be answerable for such a trust, they were confined in the towers of the temple.

'After that moment, events succeeded each other with such rapidity, that the narrative of the historian can hardly keep pace with

them. The convention decreed, on the 10th of Auguſt, had met, and was ready to proceed to buſineſs, on the 21ſt of September. In the firſt ſitting it aboliſhed royalty, and proclaimed the republic. On the 6th of September, it was decided that the king ſhould be brought to trial. On the 11th he was conveyed to the bar; and, though he had no previous intimation of the charges againſt him, he replied with a great deal of clearneſs and preciſion, and, above all, with much compoſure and coolneſs. On the 26th of the ſame month, after his council had finiſhed his defence, the greater part of the members ſeemed inclined to ſuſpend judgement, and to decree that it would be ſufficient to take meaſures of precaution, until the nation had expreſſed its will in regard to the fate of Louis. The moſt furious of the jacobins, however, ruſhed forwards to the bar, and making uſe of threats, and even violence, cauſed the aſſembly to determine that the ſentence ſhould be definitively paſſed without farther delay.

' On the 20th of January, Louis was condemned to death, by a very ſmall majority. By the medium of his council, he made an appeal to the people; but the convention declared it null, and ordered the ſentence to be carried into execution.

' On the 21ſt of January, that fatal day, after enjoying a night's repoſe, which did not ſeem to have been interrupted by any uneaſineſs, the king, to whom the ſentence had been communicated the evening before, roſe at ſix o'clock, heard maſs, partook of the communion, charged his valet-de-chambre to convey his laſt reſpects to his wife and children, proceeded, with a compoſed look, occupied with his private devotions, from his priſon to the place of puniſhment, and mounted the ſcaffold, in the preſence of an immenſe concourſe of people, and a formidable guard, deſtined to ſuppreſs any movement that might be made in his favor. He advanced to the edge of the ſcaffold, and attempted to ſpeak, but his voice was drowned by the noiſe of drums. He then turned round, reſigned himſelf into the hands of the executioners, his head dropped, and the crowd diſperſed in ſilence.

' Louis XVI. was 38 years of age, and had reigned eighteen. Poſterity will not judge of his character from the teſtimony of thoſe publications, which are the offspring of faction, during times of revolution. It will not confirm thoſe odious names which were laviſhed upon him by theſe writings. He was of a mild, humane diſpoſition, and had a ſincere deſire to promote the happineſs of his people. Thoſe who accoſted him unexpectedly found him ſometimes blunt and auſtere. He was a good huſband, a tender father, and an excellent maſter; but, in general, he was more eſteemed than beloved in his court. Louis XVI. poſſeſſed knowledge, and was fond of reading. With a great deal of good ſenſe, he was obſerved, on certain important occaſions, to be timid and irreſolute. If he had that courage which ariſes from reflection, he wanted that intrepid courage which pleaſes the French. In him ended the third

dynasty of the kings of France, and with him the monarchy, the origin of which can be traced back to 481, and which had consequently lasted about eleven centuries.' Vol. vii. p. 341.

After the advantageous character which we formerly gave of this work, it is unnecessary to repeat our sentiments concerning it. The translation is executed with freedom and ease, and, we believe, with fidelity, for we have not the original to compare. We know no abridgement of universal history which can rival this, in the extent of the plan, or precision of the execution; and can safely recommend it as an excellent work for the general reader, and for the many libraries which would be crowded by the numerous volumes of the Universal History.

An Account of the Bilious remitting Yellow Fever, as it appeared in the City of Philadelphia, in the Year 1793. *By Benjamin Rush, M. D. &c.* 8*vo.* 6*s. Boards.* Mawman.

Medical Inquiries and Observations: containing an Account of the Bilious remitting and intermitting Yellow Fever, as it appeared in Philadelphia in the Year 1794. *Together with an Inquiry into the proximate Cause of Fever; and a Defence of Blood-letting as a Remedy for certain Diseases. By Benjamin Rush, M. D. &c. Vol. IV.* 8*vo.* 5*s. Boards.* Mawman.

THESE two volumes form the third and fourth of the author's 'Medical Observations and Inquiries;' but our object is chiefly the latter, as the former is republished with very few alterations or additions from the first 'account,' which shared much of our attention.

The report, and indeed the dread of the yellow fever, so often fatally obtruded on the notice of the American practitioners, have reached the old continent; and we fear a plague from the new world more destructive than any disease we have communicated to its inhabitants. We trust, however, that our fears are unfounded. If the poison be imported, it must meet with the autumnal American constitution to aid its ravages. If it be only, as we have contended, the usual remittent of the season, rendered more virulent by occasional causes, we must transplant the climate with the infection to render it dangerous.

The variations in the symptoms of the epidemic of 1795, from those of the preceding year, are not very important. Our author gave, very early, the alarm of its appearance, but was opposed by his colleagues, who did not deem it so dangerous as he thought it. Mercurialis and Capavaccio did the same

with regard to an epidemic plague at Venice, and were for a time aſſailed with the execrations of their neighbours. The proper conduct on ſuch an occaſion cannot be appreciated without the knowledge of many local circumſtances, and the nature of the epidemic. In one ſo fatal as the plague and yellow fever, perhaps the alarm, when the fears are well founded, cannot be raiſed too ſoon. If the American epidemic is, by the intervention of occaſional cauſes, only a more active form of the uſual remittent of the ſeaſon, the foundation of the fears cannot be ſoon aſcertained; and, perhaps, though Dr. Ruſh was eventually right, he was more forward in raiſing apprehenſions than prudence would require.

As the appearances were nearly the ſame, ſo were the remedies; and their good effects are ſaid to have been equally ſtriking. In our former article, we endeavoured to reconcile what the author had obſerved with what we know from books or experience. We truſted his aſſertions of ſuppoſed facts, and argued from them: we have no reaſon to diſtruſt them now; but we wiſh they had been the genuine fruits of obſervation, and leſs the reſult of theory.

The ſecond part of the volume contains the defence of phlebotomy as a remedy for certain diſeaſes. This is prefaced by our author's theory of fever. He is of opinion that fever conſiſts in direct or indirect debility, the effect of which is to increaſe the excitability of the heart and arteries, which the active cauſes of fever (for inſtance marſh miaſmata) more readily ſtimulate into the febrile ſtate, producing in them a kind of convulſive action, reſembling, in his opinion, the convulſions of diſeaſes commonly called nervous. When we examined this theory, we thought we ſaw in it the ſeeds of future miſchief. An active ſtimulus could be ſubdued only by the moſt active opponents; and we recollected bleedings in large quantities repeated frequently, even till faintneſs came. Long experience, however, has taught us not to decide raſhly; and the judicious remarks of Baglivi on the effects of air and ſituation ſtruck us on the occaſion. This practice may ſucceed in America; but will it ſucceed in Europe? The queſtion can only be decided by experience in this part of the world, compared with our author's remarks. Theſe we ſhall now conſider. We ſhall firſt contraſt his obſervations on noſological arrangement, with his remarks on the univerſality of fever.

'I have ſaid that there is but one fever. Of courſe I do not admit of its artificial diviſion into genera and ſpecies. A diſeaſe which ſo frequently changes its form and place ſhould never have been deſignated, like plants and animals, by unchangeable characters. The oak tree and the lion poſſeſs exactly the ſame properties which they did near 6000 years ago. But who can ſay the

ſame thing of any one diſeaſe? The pulmonary conſumption is ſometimes transformed into head-ach, rheumatiſm, diarrhœa, and mania, in the courſe of two or three months, or the ſame number of weeks. The bilious fever often appears in the ſame perſon in the form of colic, dyſentery, inflammation of the liver, lungs, and brain, in the courſe of five or ſix days. The hypochondriaſis and the hyſteria ſeldom fail to exchange their ſymptoms twice in the four-and-twenty hours. Again: The oak tree has not united with any of the trees of the foreſt, nor has the lion imparted his ſpecific qualities to any other animal. But who can apply ſimilar remarks to any one diſeaſe? Phrenitis, gaſtritis, enteritis, nephritis, and rheumatiſm, all appear at the ſame time in the gout and yellow fever. Many obſervations of the ſame kind might be made upon all other diſeaſes. To deſcribe them therefore by any fixed or ſpecific characters, is as impracticable as to meaſure the dimenſions of a cloud on a windy day, or to fix the component parts of water by weighing it in a hydroſtatic balance. Much miſchief has been done by noſological arrangements of diſeaſes.

They erect imaginary boundaries between things which are of a homogeneous nature. They degrade the human underſtanding, by ſubſtituting ſimple perceptions to its more dignified operations of judgment and reaſoning. They gratify indolence in a phyſician, by fixing his attention upon the name of a diſeaſe, and thereby leading him to neglect the varying ſtate of the ſyſtem. They moreover lay a foundation for diſputes among phyſicians, by diverting their attention from the ſimple prediſpoſing and proximate, to the numerous, remote, and exciting cauſes of diſeaſes, or to their more numerous and complicated effects. The whole Materia Medica is infected with the baneful conſequences of the nomenclature of diſeaſes; for every article in it is pointed only againſt their names, and hence the origin of the numerous contradictions among authors who deſcribe the virtues and doſes of the ſame medicines. By the rejection of the artificial arrangement of diſeaſes, a revolution muſt follow in medicine. Obſervation and judgment will take the place of reading and memory, and preſcriptions will be conformed to exiſting circumſtances. The road to knowledge in medicine by this means will likewiſe be ſhortened; ſo that a young man will be able to qualify himſelf to practiſe phyſic at as much leſs expenſe of time and labour than formerly, as a child would learn to read and write by the help of the Roman alphabet, inſtead of Chineſe characters.' Vol. iv. P. 149.

'There is but one fever. However different the prediſpoſing, remote, or exciting cauſes of fever may be, whether direct or indirect debility, whether heat or cold ſucceeding to each other, whether marſh or human miaſmata, whether intemperance, a fright, or a fall, ſtill I repeat, there can be but one fever. I found this pro-

position upon all the supposed variety of fevers having but one proximate cause. Thus fire is an unit, whether it be produced by friction, percussion, electricity, fermentation, or by a piece of wood or coal in a state of inflammation.

'All ordinary fever being seated in the blood-vessels, it follows of course, that all those local affections we call pleurisy, angina, phrenitis, internal dropsy of the brain, pulmonary consumption, and inflammation of the liver, stomach, bowels, and limbs, are symptoms only of an original and primary disease in the sanguiferous system. The truth of this proposition is obvious, from the above local affections succeeding primary fever, and from their alternating so frequently with each other. I except from this remark those cases of primary affections of the viscera which are produced by local injuries, and which, after a while, bring the whole sanguiferous system into sympathy. These cases are uncommon, amounting probably to not more than one in a hundred of all the cases of local affection which occur in general fever.' Vol. iv. p. 152.

We would ask, whence confusion is most likely to originate? from the system which discriminates diseases as a series of symptoms, referring ultimately the different complaints to a morbid change in the state of the body; or from that which, under one theoretic idea, unites diseases of ages and situations the most discordant. In this system, as we shall see, all is fever, all is the effect of stimulus, all is to be cured by repeated bleeding. Malignant fever, the most opposite in its nature to this remedy, is said to require bleedings the most active and repeated: mania, apoplexies of every kind, hysteria, hypochondriasis, and even scabies, are all fevers, and may be removed by bleeding. To much of this we can make no reply; for, in this climate, we have had little experience of the remedy in several of these diseases. The extravagance of the proposition, however, renders it suspicious; and we shall examine it in the only doubtful disorder in which we have had opportunities of observing its effects—we mean typhoid fever.

It often happens in this climate from the unsuspected nature of a new epidemic, from accidental symptoms of high inflammation, and sometimes, we fear, from ignorance, that bleeding is attempted in diseases commonly styled putrid. The effects are fainting, debility, and frequently death, at an early period of the disease. This has been attributed to the very different nature of the disease from one in which bleeding would have been beneficial. No, replies Dr. Rush: the fatal event arises from the neglect of those who do not carry bleeding to a sufficient extent. We might reply, that what injures in a slight dose is not likely to prove very beneficial in a larger; but, as some arguments from the analogy of the effects of other medicines might be adduced, we shall only observe that the pro-

-bable benefit of a larger bleeding is very doubtful from the efficacy of plans essentially opposite. If, for instance, five of seven die who have been bled, and only one in fifty of those who have been treated with cordials and gentle sudorifics, can we say that all would have been saved by the repetition of a practice so obviously injurious?

We have been desired not to bleed in warm weather, in persons used to hot climates, in persons of weak relaxed habits, in infancy, in old age, during pregnancy or menstruation. But Dr. Rush says that it may be used with equal efficacy in any one of those situations or periods. If the person is faint after bleeding, it may be repeated; if the extremities are cold, it may be useful; in sweats, though of what kind the author does not distinguish, it may be successful. Bleeding is usually forbidden where the crassamentum is dissolved, where the serum is unusually copious, where there are petechiæ, where the fever is protracted, or where convulsions have come on. Audi alteram partem.

'Dissolved blood, and an absence of an inflammatory crust on its crassamentum. I shall hereafter place dissolved blood at the highest point of a scale, which is intended to mark the different degrees of inflammatory diathesis in the system. I have mentioned in the inquiry into the proximate cause of fever, that it is the effect of a tendency to a palsy, induced by the violent force of impression upon the blood-vessels. This appearance of the blood in certain states of fever, instead of forbidding bleeding, is the most vehement call of the system for it. Nor is the absence of a crust on the crassamentum of the blood a proof of the absence of inflammatory diathesis, or a signal to lay aside the lancet. On the contrary, I shall shew hereafter, that there are several appearances of the blood which indicate more morbid action in the blood-vessels than a sizy or inflammatory crust.

'An undue proportion of serum to crassamentum in the blood. This predominance of water in the blood has often checked sufficient blood letting. But it should be constantly disregarded while it is attended with those states of pulse which require bleeding.

'The presence of petechiæ on the skin. These, I have elsewhere said, are the effects of the gangrenous state of fever. Dr. Sydenham and Dr. de Haen have taught the safety and advantage of bleeding, when these spots are accompanied by an active pulse. A boy of Mr. John Carrol owes his recovery from the small-pox to the loss of fifty ounces of blood, by five bleedings, at a time when nearly every pock on his arms and legs had a purple appearance. Lewis XIV. was bled five times in the small-pox, when he was only thirteen years of age, and thereby probably saved from the grave, to the great honour and emolument of the single physician who urged it against the advice of all the other physicians of

the court. Dr. Cleghorn mentions a ſingle caſe of the ſucceſs of bleeding in the petechial ſmall-pox. His want of equal ſucceſs afterwards, in ſimilar caſes, was probably occaſioned by his bleeding too ſparingly, that is, but three or four times.

'Abſceſſes and ſore breaſts, which accompany or ſucceed fever, are no objections to blood-letting, provided the pulſe indicates the continuance of inflammatory diatheſis. They depend frequently upon the ſame ſtate of the ſyſtem, as livid effuſions on the ſkin.

'The long duration of fever. Inflammatory diatheſis is often protracted for many weeks, in the chronic ſtate of fever. It moreover frequently revives after having diſappeared, from an accidental ſtimulus affecting ſome part of the body, particularly the lungs and brain. I bled a young man of [*the name of*] James Cameron, in the autumn of 1794, four times between the 20th and 30th days of a chronic fever, in conſequence of a pain in the ſide, accompanied by a tenſe pulſe, which ſuddenly came on after the 20th day of his diſeaſe. His blood was ſizy. His pain and tenſe pulſe were ſubdued by the bleeding, and he recovered. I wiſh this caſe to be attended to by young practitioners. The pulmonary conſumption is often the effect of a chronic fever, terminating with freſh inflammatory ſymptoms, by effuſions in the lungs. It may eaſily be prevented, by forgetting the number of the days of our patient's fever, and treating the pulmonary affection as if it were a recent complaint.

'Tremors and ſlight convulſions in the limbs. Bark, wine, laudanum, and muſk, are generally preſcribed to remove theſe ſymptoms; but, to be effectual, they ſhould, in moſt caſes, be preceded by the loſs of a few ounces of blood.' P. 202.

What can be ſaid in reply, but that either the American conſtitutions differ from thoſe of Europeans, or that the author has ſeen through the medium of a deluſive theory? We ſuſpect the latter; nor can we be ſurpriſed when he tells us that, on his mentioning bleeding, the patients or their friends have turned pale, ſcreamed, or fainted. We fear that we ſhould have done the ſame. Yet, as we have ſaid, there are ſtrong facts on record of the ſucceſs of bleeding in deſperate caſes; and, in the paſſages ſelected from our author, ſome of theſe are mentioned; but we need not add that they were rather ſeparate caſes than a regular ſyſtematic practice, and we need ſcarcely repeat that, when connected with a theory at leaſt uncertain and probably erroneous, the practice appears in a ſuſpicious light. This defence is carried too far; for, in medicine, there are no univerſal propoſitions; there are few ſo general as not to admit numerous exceptions. In this inſtance, while, from general experience, veneſection is leſs frequently practiſed in Europe, the genius of Botallus riſes again in America. We cannot ſay that it is not its genuine ſoil; but, while we know that ſuch practice cannot be adopted with advantage

in England, while we strongly deprecate any attempts to imitate it, we have great reason to believe that many able practitioners in America are of a similar opinion; and, had Dr. Rush's method been as uniformly successful as he represents, the popular feelings and prejudices would not have run in so strong a current against it.

Memoirs of Modern Philosophers. 3 *Vols.* 8*vo.* 15*s. Boards.* Robinsons. 1800.

THE shafts of lively and ingenious satire have been frequently leveled at the paradoxical metaphysics of Mr. Godwin, and of his brethren of what is called the new school of philosophy. In the present work, some leading principles in the writings of that eccentric author are represented as influencing the conduct of Julia, an amiable and accomplished female, and of Bridgetina, a compound of garrulity, ignorance, and affectation. The vehicles of this new light are Glib, a shallow and loquacious apothecary; Myope, a speculative metaphysician; and Vallaton, a low and unprincipled adventurer: the last, by the jargon of the new philosophy, obtains an ascendency over the romantic mind of Julia, whom he persuades to elope from her parents, and to enter into a connexion superior to the *contemptible formality* of marriage. Julia is soon abandoned by her *philosophical* protector to infamy and distress, and expiates her errors by repentance and a premature death. Vallaton, who, among other villanies, had supplied the French revolutionary tribunal with an innocent victim, is finally, with due dramatic justice, conducted to the guillotine at Paris. Myope, whom we suppose to be intended as the type of Mr. Godwin, recants many of his metaphysical doctrines, as in some respects too pure for the present condition of mankind, and as calculated in other points to interfere with the practice of the social and domestic virtues which constitute so large a proportion of the happiness of the species.

The satirical part of this novel is, upon the whole, conducted with ability; but we think Vallaton too deficient in talents and deportment for the place assigned to him by the author. The character of Bridgetina might have been made the vehicle of an agreeable vein of satire on the female converts to the new philosophy; but it is grossly and farcically overcharged.—The following circular letter from the Hottentotian committee affords a favourable specimen of the humour of the work.

"To Citizen   of

"Who is there deserving of the title of philosopher, that does not feel the aggravated evils which the present odious institutions of society impose on its wretched victim? Who is there among the enlightened, the men without a God, that does not wish to escape from this world of misery, where the prejudices of mankind are ever preparing for him the bitter draught of obloquy and contempt? Are not all our energies wasted in the fruitless lamentation of irremediable evils; and our powers blunted, and rendered obtuse, by the obstacles which the unjust institutions of society throw in the way of perfectibility?

"Who is there among us, whom the unequal distribution of property does not fill with envy, resentment, and despair? Who is there among us, that cannot recollect the time when he secretly called in question the arbitrary division of property established in society, and felt inclined to appropriate to his own use many things, the possession of which appeared to him desirable? And yet for these noble and natural sentiments (when reduced to action), the unjust and arbitrary institutions of society have prepared prisons and fetters! The odious system of coercion is exerted to impose the most injurious restraints on these salutary flights of genius; and property is thus hemmed in on every side.

"Nor is the endeavour to get rid of the encumbrances by which we are weighed down, less abortive, or attended with consequences less deplorable.

"Has any of us, in the ferment of youthful passion, bound himself by marriage? In vain does he struggle to throw off the yoke; he is bound by the chains of this absurd and immoral institution, and restrained from seeking in variety the renovating charm of novelty, that rich magazine from which the materials of knowledge are to be derived.

"Who would not gladly escape from this scene of misery? Who would not rejoice to anticipate that reasonable state of society, with all those improvements which true philosophy will, in the course of a few ages, generate throughout the world?

"Is he at a loss where to fly? Does he fear that the debasing restraint imposed by religion, and laws, and notions of government, will meet him in every direction, and pursue him to the farthest corner of the world? Let him rejoice to learn, that there is yet a refuge for philosophy; that there is now a region where the whole of our glorious system is practised in its full extent. In the interior parts of Africa an exalted race of mortals is discovered, who so far from having their minds cramped in the fetters of superstition, and their energies restrained by the galling yoke of law, do not so much as believe in a Supreme Being, and have neither any code of laws, nor any form of government!

"Let us join this pure and enlightened race! Let us hasten to quit the corrupt wilderness of ill-constituted society, the rank and

rotten soil from which every finer shrub draws poison as it grows. Let us seek in the philosophical society of the Hottentots that happier field and purer air, where talents and sentiments may expand into virtue, and germinate into general usefulness.

" Does any female citizen groan under the slavish and unnatural yoke of parental authority, or wish to shake off the chains of the odious and immoral institution, to which so much of the depravity of the world may be traced? Let her embrace the opportunity that is now offered, to obtain the glorious boon of liberty: let her hasten to become a member of that society, where her virtues will be duly honoured, and her energies expand in the wide field of universal utility.

" Is any philosopher thoroughly convinced of the truth of these gloomy representations of the present virtue-smothering state of society, which he has been at so much pains to propagate? In the bosom of the Gonoquais horde, let him seek an asylum from the oppressive hand of political institution, and from all obligations to the observance of that common honesty which is a non-conductor to all the sympathies of the human heart.

" As in the dark and gloomy wilderness which we at present so unfortunately inhabit, there is no possibility of moving without money, a sum must of necessity be raised to freight a ship, and lay in requisites for the voyage. Contributions for this purpose will be received by citizen Vallaton, who has generously undertaken the conduct of the important enterprize. As it is probable that many philosophers may not be provided with specie, from such as have it not in their power to contribute their quota in cash, any sort of goods will be received that can be converted into articles of general utility. As an example worthy of imitation, we here think it necessary to inform our fellow citizens, that citizen Glib has bestowed the whole of his circulating library upon the society. The superfluous books, such as history, travels, natural philosophy, and divinity, are to be sold for the benefit of the fund. The novels and metaphysical essays are reserved for the instruction of the philosophers.

" By order of the Hottentotian Committee, Ben. Myope, Sec."
Vol. ii. p. 36.

Some domestic scenes in this novel are delineated with the pencil of truth and nature; and, while the characters of captain and Mrs. Delmond gratify the penetration of the sagacious reader, those of Dr. Sydney and Harriet Orwell will delight the amiable feelings that sympathise with the progress and the reward of virtue.

Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1799. *Vol. XVII.* 8vo. 5s. *Boards.* Robson. 1799.

THE ornament of this volume is the portrait of Dr. Peter Templeman, a man of varied and extensive abilities, who was the first secretary to the society, and enjoyed the office till his death, nine years after its institution. In its early period, the society flourished under his fostering care and truly paternal attention; and this mark of respect reflects equal honour on the members and its object. The volume itself is not so important or so interesting as some of the former annual collections; but this is the fault of individual members, not of the society, since the rewards are directed with the same propriety and judgement as in former years.

Among the new premiums, is one for making meadow hay in wet weather, as practised in some of the northern counties, by a method detailed in the present volume. The reward for improving wastes is now limited to smaller quantities of land. The reward for destroying flies and caterpillars on hops and fruit-trees is augmented, and an honorary premium is offered for the erection of cottages. We find, among the new rewards, one for the discovery of a substitute for tar, and, in the class of polite arts, one for the best basso relievo in terra cotta from the Iliad of Homer; one for an improved machine for making bricks, and another for a more salutary mode of heating rooms, for the purposes of manufacturers.

In the class of agriculture we observe a very useful communication respecting the management of the grounds, taken into a course of husbandry, from the Great Park of Windsor. His majesty conducts his agricultural plans with spirit and ability. The culture of beans and wheat in regular succession seems to be extending from the counties in which it has been partially practised; and to feed sheep with potatoes appears, from the account for which the premium was adjudged, to be advantageous. The cultivation of waste lands, near Jedburgh, by Mr. Bell, seems to have been conducted on an extensive scale with great success; and Mr. Fox has distinguished himself in the same way near Dorking. The manner of *tippling* clover and Lucerne hay, to secure them from damage in wet seasons, practised in Lancashire, promises to be of considerable benefit, when it shall be more generally known. Mr. Middleton's comparative observations on different kinds of manure are valuable; and he gives a decided preference to *night soil*. We have had occasion to observe, that this is preserved in France, and manufactured into a powder, styled pulvis ster-

corarius. The comparison between drill and broad-cast in the culture of turneps, is decided, by Mr. Forster, in favour of the former; and Dr. de Salis communicates a satisfactory account of the utility of parsneps, as food for sheep and oxen.

Mr. Bucknall continues his remarks on orchards, and on blights. He properly observes, that our former valuable species of apples are decaying, and he teaches us how to procure successors of equal or superior value. An engrafted tree will not continue; and permanent varieties must be raised from seed. Blights on fruit-trees, as on every vegetable, proceed from weakness only; a strong thriving tree or plant is not infested by insects, or not injured by them.

'Under any of the foregoing statements, should the trees be old, in a declining state of health, or the branches covered with rotten bark, moss, &c. under which insects may have deposited their eggs, the eggs may also be within the buds, or worked round in ringlets on the last year's shoots. I say, let the eggs be where they may, swarms of depredators will certainly issue to destroy the weakly foliage. On the contrary, where the trees are clean, and in health, insects are not so numerous, neither are they capable of being so destructive; for should they devour part of the opening buds and leaves, a healthy tree will have sufficient strength remaining to produce a slight crop of fruit. Young stock poorly kept through the winter, in a straw-yard, shall be covered with vermin; when the stock are turned into good pasture, and acquire health, the vermin drop off; not that they are tired with their situation, but the health of the creature will not allow them to continue any longer there. Similar circumstances are known to attend the trees.

'Observe, when rational means are made use of to give energy of growth to standard fruit-trees, should the tree acquire the growth, the rotten bark, moss, &c. shall from that time gradually fall off, just as the vermin drop from the cattle. These are known facts, and easily tried: to account for them, say, the cattle and trees are only getting into better health; this is the governing principle in both cases. As one means of establishing health in old trees, I recommended rubbing them over with oil: Mr. Fairman has for some time used oil to good effect; and I should now say, mix a little sulphur or tobacco-dust with the oil, to give it the consistence of thin paint, which would have a tendency to offend the insects, and drive them from the trees. It is observable, these little creatures are particularly delicate and careful in choosing proper places to deposit their eggs, and secure such a nidus as may be fitting for the preservation of their future progeny.' P. 276.

In the class of polite arts is a continuation by Mr. Sheldrake of his paper on painting in oil, similar to the manner of the Venetian school. It consists of the method of separating the mucilage from oil, by exposing it to solar light. Different

oils produce various proportions of mucilage, as will the same [illegible] from different specimens. The oil is usually left colourless, though the deposited mucilage is also transparent; but this seems to be the effect of the light. The methods of dissolving copal in spirit of turpentine and alcohol, we will select.

' *To dissolve copal in spirit of turpentine.*

' N. B. Whatever quantity is to be dissolved, should be put into a glass vessel capable of containing at least four times as much, and it should be high in proportion to its breadth.

' Reduce two ounces of copal to small pieces, and put them into a proper vessel. Mix a pint of spirit of turpentine with $\frac{1}{8}$ of spirit of sal ammoniac; shake them well together; put them to the copal; cork the glass, and tie it over with a string or wire, making a small hole through the cork. Set the glass in a sand heat, so regulated as to make the contents boil as quickly as possible, but so gently that the bubbles may be counted as they rise from the bottom. The same heat must be kept up exactly till the solution is complete.

' It requires the most accurate attention to succeed in this operation. After the spirits are mixed, they should be put to the copal, and the necessary degree of heat be given as soon as possible. It should likewise be kept up with the utmost regularity. If the heat abates, or if the spirits boil quicker than is directed, the solution will immediately stop, and it will afterwards be in vain to proceed with the same materials; but if properly managed, the spirit of sal ammoniac will be seen gradually to descend from the mixture, and attack the copal, which swells and dissolves, except a very small quantity, which remains undissolved.

' It is of much consequence that the vessel should not be opened till some time after it has been perfectly cold. It has twice happened to me, on uncorking the vessel when it was not warm enough to affect the hand, that the whole of the contents were blown with violence against the ceiling. It is likewise important that the spirit of turpentine should be of the best quality. I have never succeeded with that which is sold at the colour-shops; but whenever I procured my spirits at Apothecaries Hall, I have dissolved the copal by the process I have described, without difficulty.

' This varnish is of a rich deep colour when viewed in the bottle, but seems to give no colour to the pictures it is laid on: if left in the damp, it remains sacky, as it is called, a long time; but if kept in a warm room, or placed in the sun, it dries as well as any other turpentine varnish; and when dry, it appears to be as durable as any other solution of copal.

' *To dissolve copal in alcohol.*

' Dissolve half an ounce of camphire in a pint of alcohol; put it in a circulating glass, and add four ounces of copal in small pieces; set it in a sand heat, so regulated that the bubbles may be counted

as they riſe from the bottom; and continue the ſame heat till the ſolution is completed.

‘ Camphire acts more powerfully upon copal than any ſubſtance that I have tried. If copal is finely powdered, and a ſmall quantity of dry camphire rubbed with it in the mortar, the whole becomes in a few minutes a tough coherent maſs. The proceſs above deſcribed will diſſolve more copal than the menſtruum will retain when cold. The moſt œconomical method will therefore be to ſet the veſſel which contains the ſolution by, for a few days; and when it is perfectly ſettled, pour off the clear varniſh, and leave the reſiduum for a future operation.

‘ This is the brighteſt ſolution of copal that I have ſeen: it is an excellent varniſh for pictures, and may, perhaps, be found to be an improvement in fine Japan works; as the ſtoves uſed in drying thoſe articles may dry off the camphire entirely, and leave the copal pure and colourleſs on the work.’ P. 288.

To prevent the inconvenience which reſults from the latter drying too quick, the following proceſs is adopted.

‘ Put a pint of nut or poppy oil into a large earthen veſſel; make it boil gently upon a ſlow fire; put in by degrees two ounces of ceruſe, and ſtir it continually till the whole is diſſolved.

‘ Have ready a pint of the copal oil varniſh heated in a ſeparate veſſel; pour this by degrees into the hot oil, and ſtir them together till all the ſpirit of turpentine is diſſipated; let it then be ſet by till cold, when it will be fit for uſe.

‘ It is obvious that as this is a compound of the copal varniſh with the leaſt exceptionable of the drying oils, it will partake of the properties of each of its component parts. It gives leſs brightneſs and durability to colours than the varniſh will, but more than oil: but as it certainly may be uſed in painting in the ſame manner as any other drying oil, and gives more brightneſs and durability to colours than they can derive from any other oil, it is not unreaſonable to ſuppoſe that it will prove an advantageous vehicle.’ P. 292.

Mr. Nicholſon’s proceſs for producing the lights in ſtained drawings, by covering the parts intended to be light, by colour, which may be removed after the ſhadows are waſhed in, cannot be abridged. The miſs Knights communicate a method of giving, to caſts in clay and plaſter, the reſpective appearance of bronze and marble, ſo ſhortly, that we ſhall copy it.

‘ The method of giving clay models the appearance of bronze, and hardening caſts in plaſter, is ſimply by waxing them: which is done by making the clay model moderately hot by the fire, and then pouring melted bees-wax on it, and continuing to do ſo till ſuch time as the colour becomes ſufficiently dark.

‘ Caſts in plaſter muſt not be made nearly ſo hot as the clay mo-

dels; the wax must be of the purest sort; and the cast must be dipped into the vessel of melted wax.' p. 302.

In the class of mechanics, Mr. Hynam describes two instruments for gauging cutters for wheels, for the use of clock-makers; Mr. Goodrich, his application of a crank to answer the purpose of an escapement in clocks, with superior advantages, at a less expense; Mr. Cook, his method of turning spheres of wood; Mr. Featherstonehaugh, his machine for counterbalancing ropes, in deep shafts of mines; and Sir Thomas Hanmer, his method of 'laying on water upon water-wheels.' All these descriptions, except that of Mr. Cook, are illustrated with plates.

The only paper in the class of colonies and trade relates to the thriving state of plantations of the bread-fruit tree in Jamaica. The volume concludes with the usual lists of rewards, donations, and members.

Practical Philosophy of Social Life; or the Art of conversing with Men: after the German of Baron Knigge. By P. Will, Minister of the Reformed German Congregation in the Savoy. 2 Vols. 8vo. 10s. Boards. Cadell *and* Davies. 1799.

BARON KNIGGE was formerly initiated into all the mysteries of the illuminati of Germany: he was the intimate friend of Weishaupt and Zwach; he entered into all their schemes, and was an active member of the conspiracy, till, from a full conviction of the folly of their plans, and the unprincipled characters of the persons by whom they were to be carried into execution, he had the courage to renounce all connexion with a malevolent society, whose pretext was universal benevolence. His intercourse with the world had afforded him various opportunities of making himself acquainted with men and manners. Being of an active turn of mind, and naturally of a good disposition, he had entertained too sanguine hopes of general improvement: but time corrected his ardour, and he has given in the volumes before us the result of his observations on human life. The peculiar circumstances in which the author had been placed, render them very interesting; and we may consider this publication as a very honourable renunciation of former errors, and a very judicious mode of conveying instruction to the public. The work was received with great applause in Germany, where a certain degree of prolixity, and the extension of a plain thought, are agreeable to the general taste; and if the English reader will pardon this want of brevity, his indulgence will be amply re-

paid by the excellent advice which he will receive for his conduct in most affairs of social intercourse.

The enthusiasm which so frequently breaks out in Germany under the forms of animal magnetism, illuminism, &c. which has sent into the world a Mesmer, a Weishaupt, a Jacob Behmen, and of which at one time our author was the dupe, is a point against which his countrymen cannot be too often placed on their guard; and, if we are less in danger in this island, yet the remarks on the eccentricities into which many on the continent are hurried may be a proper warning to the few among us who are in danger of being swallowed up by the same vortex.

'Enthusiastical, romantic, and eccentrical people, live and move in a world of fancies, and are sworn enemies to cool reflection. Fashionable readings, novels, plays, secret societies, want of real and scientific knowledge, and idleness, infect a great number of our modern youth with this disease; we, however, also frequently meet with hoary enthusiasts. They are constantly bent upon the unnatural and supernatural; despise the good that is within their reach to pursue distant phantasms; neglect what is useful and necessary to form plans for the attainment of what is not needful; abandon themselves to idleness when it is their duty to exert themselves, in order to interfere in matters that do not concern them; want to reform the world, and neglect their own domestic affairs; deem important subjects trifling, and are enraptured with absurdities; do not comprehend what is plain, and preach up incomprehensible doctrines. You will in vain attempt to convert them by arguments of sound reason; for they will despise you as one of the common herd, tax you with want of feeling and indifference to great and noble objects, pity you for your wisdom, and rather connect themselves with fools of their own way of thinking than associate with you. If, therefore, you are really desirous to convince such an enthusiast of some truth, or to gain credit with him, your discourses must be warm and animated, and you must speak in behalf of sound reason with as much fervour as he displays in defending his follies.

'It is, however, very difficult to reform such people, and it will frequently be best to leave it to time to cure them of their folly. Yet enthusiasm is frequently catching. If, therefore, you have a lively imagination, and are not quite certain of being able to keep it under the controul of your understanding, I advise you to be upon your guard in conversing with enthusiasts of any kind. In our century, in which the rage for secret associations has acquired an almost general ascendancy over mankind, means have even been found to bring all sorts of religious, theosophic, chemical and political enthusiasm, into regular systems. I forbear to decide which of these sorts of enthusiasm is the most pernicious; yet I think that which presumes to reform the world is pregnant with inconceivable mischief;

I have so much the more reason to believe it firmly, as this sort of systematic enthusiasm can produce the greatest confusion in the state, and generally has the most imposing appearance; whereas the rest soon become tiresome, and are capable of charming only perverted and inferior geniusses for a length of time. I would therefore advise you to regard in your conversation with the apostles of such systems, the words—"happiness of the world—liberty—equality—rights of men—cultivation—general mental illumination—reform—spirit of cosmopolitism"—and the like, merely as allurements, or at most as well-meant empty words with which these people amuse themselves like school-boys with the oratorical figures and tropes which they must apply in their meagre exercises.

'I advise you, in general, to let eccentrical people pursue their course at pleasure, while they are not yet perfectly qualified for the mad-house; for the world is large enough to contain a great number of fools.' Vol. i. P. 141.

The inhabitants of the northern part of Great-Britain are supposed to have been long acquainted with the maxim recommended in the following extract; but the justice of the remark may soften, in some degree, the severity of our censures on their conduct.

'If you wish for temporal advantages, for support and employment in civil life; if you desire to obtain some post in which you can be useful to your country, you must solicit, nay even frequently beg for it. Do not expect that men will assist you of their own accord, if you are not absolutely necessary to them, or interest themselves in your behalf without being solicited, although your deeds should speak loudly for you, and your want of assistance be generally known. Every one takes care of himself and his family, without troubling himself about the modest man, who is too timid to appeal to his talents, and may starve in an obscure corner, notwithstanding his superior talents and merits. For this reason many a worthy man remains in obscurity all his life, and has no opportunity to be useful to his fellow-citizens, because he can neither beg nor cringe.' Vol. i. P. 11.

The work is divided into chapters and into articles; and by the latter division an opportunity is offered, by means of an excellent table of contents, of taking our author's opinion on every subject. He begins with general rules to guide us in our conversation with men, and then descends to particulars—to conversation with ourselves, with persons of different tempers and ages, with parents, children, relatives—to conjugal conversation, and other points. These subjects occupy the first volume. In the second are remarks on conversation with friends, with masters and servants, with landlords and neighbours, with the great, with inferiors, with clergymen, with men of letters; on conduct in different situ-

ations of life; on ſecret ſocieties; on treatment of animals; on the want of pleaſure in ſocial circles; on candour and toleranсe in converſation. On ſecret ſocieties, the deciſion of a writer ſo intimately acquainted with them, comes with great weight. He condemns all that he has known without any exception. He conceives them to be uſeleſs to the world, at a time when ſuch opportunities are offered for the public diffuſion of truth; and as far as religion is concerned, the Chriſtian religion does not allow, like the ancient myſteries, a ſecret interpretation, or a twofold mode of inſtruction. They are also dangerous to the ſtate and to the world in general; to the former, for obvious reaſons; to the latter, becauſe unknown ſuperiors are generally concealed behind the ſcenes, becauſe they rob us of our time and our money, and 'finally, becauſe they afford numerous occaſions for cabal, diſcord, perſecution, intolerance, and injuſtice, againſt good men who are not members of ſuch a ſociety.' Such an explicit avowal of his ſentiments does baron Knigge great honour, and will, we hope, contribute to bring ſecret ſocieties, eſtabliſhed under the pretext of reforming either the church or the ſtate, into deſerved contempt.

The tranſlation is in general faithful, but it is not always free from foreign idioms. The materials of the work are certainly excellent, and might be rendered ſtill more uſeful by the corrections and additions of a diligent obſerver of life, endued with greater ſenſibility and a more refined taſte.

The Annual Regiſter, or a View of the Hiſtory, Politics, and Literature for the Year 1794. *8vo.* *8s.* *Boards.* Otridge *and* Son. 1799.

HAVING given an impartial opinion on the ſubject of the conteſt for the right of continuing the Annual Regiſter *, we announce the preſent volume as the fruit of the labours, not of the periodical hiſtorian who wrote for the late Mr. Dodſley, but of the author employed by the purchaſers of the old copy-right. It embraces the incidents and tranſactions of a memorable year. The iron reign of the ferocious Robeſpierre; the death of that tyrant and his chief accomplices; the conqueſt of the Netherlands by the French; their ſucceſs in Germany, in Spain, and in Italy; the naval victory obtained by earl Howe; the reduction of the greateſt part of the French Weſt-Indies; the trial and acquittal of the ſuppoſed jacobin conſpirators in England; the triumph of the

---

* See our XXIVth Vol. New Arr. p. 188.

Ruſſians over the oppreſſed Poles; tend to diſtinguiſh the period to which we allude.

The remarks which introduce the narrative have ſome foundation. The writer obſerves, that, when the coalition againſt France firſt took place, the long reſiſtance of the enemy was not apprehended; but that, when the allies had met with ſucceſs in their early attempts, they 'overlooked the neceſſity of acting with the firmeſt and moſt indiſſoluble concord,' and thus gave the French ſuch advantages as they did not fail to improve. The ſtrong ground on which the republicans ſtood at the opening of the campaign, and the views and preparations of the confederate powers, are properly noticed.

After various military details, the following ſketch is given of the battle of Fleurus.

'Early in the morning of the 26th of June, the allies moved on in ſeveral diviſions to the attack of every part of the French army. The opinion entertained by both that this action would be very deciſive, induced them to make the moſt animated exertions. The conteſt continued until it was very late in the day; and victory long fluctuated between the oppoſite parties. Fortune at length decided for the French: the allies were in every quarter repulſed with an immenſe ſlaughter: the enemy routed and purſued them with ſuch deſtruction, that they were obliged, without halting, to make a confuſed retreat to Halle, a place at thirty miles diſtance from the field of battle.

'This day fully proved, what both parties had previouſly expected, a final deciſion of the fate of the French and the allied armies in the Netherlands, during the preſent campaign. The preſent ſtruggle between them had been fully adequate to ſo great an object. It continued thirteen hours, during which the French line had thrice been broken, and on the point of giving up the conteſt, But thoſe who headed the republican army had firmly reſolved that no retreat ſhould be permitted. They ſucceeded by infuſing their ſentiments throughout their men, who with reiterated endeavours exhorted each other to die or conquer. It was ſix in the evening before the French were able to make any impreſſion upon the allies. General Jourdain had the good fortune to receive at this moment ſo powerful a reinforcement of troops, and eſpecially of artillery, as immediately turned the ſcale in his favour. The allies were now equally fatigued and depreſſed by their repeated and fruitleſs efforts againſt an enemy whoſe numbers they found it impracticable to diminiſh. As thoſe who fell were conſtantly replaced by freſh troops, they were unable to make any longer ſtand, and precipitately withdrew in all directions. This battle was fought on the plains of Fleurus, already memorable in hiſtory for a victory obtained over the powers in alliance againſt France by the famous

marſhal Luxembourg, about a century before. By the preſent victory the reputation of general Jourdain roſe to its higheſt ſummit. This was the ſecond time his valour and ſkill had enabled the republic to triumph over its enemies at a dangerous criſis. Dunkirk in the preceding year, and Fleurus in the preſent, were now reputed two events deciſive of each of theſe campaigns. What the real loſs of the allies amounted to on this fatal day, was never aſcertained with any preciſion. The numbers ſtated to the convention were upwards of 10,000: but whatever they might be, the loſs of all further hope to maintain their ground in the Netherlands againſt the French, was a circumſtance more depreſſive than any other.' P. 23.

Our author varies his martial ſtatements with philoſophical obſervations, of which we will exhibit a ſpecimen. Speaking of the uſe of an air-balloon during an engagement near Liege, he ſays,

'The balloon, ſoon after its invention, was conſidered in Britain, as well as ſome other countries, merely as a curioſity; as it could neither carry a burthen, nor be conducted according to the will of the aëronaut. It is true, that in trade and commerce, it does not yet appear that it can be turned to any uſeful purpoſe: but ſtill, among an ingenious people, and in a great nation, this was no reaſon for neglecting the ſtudy and improvement of balloons. There is not a doubt, but various purpoſes to which balloons may be applied, will be found out in the progreſs of time. Things are diſcovered firſt; their uſes afterwards. The properties of the pendulum were diſcovered long before it entered into the minds of thoſe who knew them, to conceive that they would become the means of meaſuring time with ſo much accuracy. The art of ſhip-building was brought to its preſent ſtate by very ſlow degrees. The properties of the magnet were long known before they were applied to navigation. Many of the purpoſes to which gun-powder has been applied, were long unknown. Nor is there almoſt any diſcovery of which the ſame thing may not be ſaid. The French, who are the original inventors of the balloon, have all along treated it with more liberality than we have done. Here it was abandoned to ſhew-men. In France, its principles were inveſtigated by men of ſcience; who, inſtead of collecting ſhillings, collected improvement,—and declared that it would one day be of utility. It was not on the ſingle occaſion abovementioned that the French armies made uſe of the balloon, but on ſeveral occaſions before, and on more ſince; at the battle of Fleurus, during the ſiege of Mentz, and more recently during that of the fortreſs of Erenbritſtein, [*Ehrenbreitſtein*] on the right bank of the Rhine, oppoſite to Coblentz. In all theſe caſes it was found of utility; but particularly in this laſt, where the great height of the fortreſs, and its inacceſſible poſition, not unlike that of Gibraltar, rendered it impoſſible, by any other means, to reconnoitre the internal parts.' P. 48.

He is more diffuse in speaking of the telegraph; but his remarks are by no means profound.

From an account of the war in various scenes of action, he passes to a detail of civil transactions. But, before we notice his statements in the latter department, we think it our duty to praise the diligence which he has exerted for procuring accurate intelligence respecting the war of La Vendée.

He dwells, as might be expected, on the struggles of party and the contests for power and pre-eminence. He explains the views of the principal clubs and parties, and sketches the characters of the factious (we cannot say, patriotic) leaders. A part of the character which he has drawn of Robespierre we will select.

'The features most predominant in his character, were, the lust of power, dissimulation, and cruelty. He had none of those magnanimous sentiments that occasionally counterpoise the very worst of vices, and command some respect for individuals for whom no real attachment can be felt. His vicious inclinations were always predominant: they were at the bottom of all the deep and latent views that perpetually occupied his thoughts. The only two qualities he had, which might be styled commendable, were contempt of money and impenetrable secrecy. By the first of these, he obtained the fame of disinterestedness and integrity: by the second, he was enabled to win the confidence of those with whom he was connected; considering him as an individual of great prudence and discretion, they trusted him the more readily with their own secrets. It was chiefly by these means, aided by an easy and impressive eloquence, not unfrequently adorned with the energetic brevity of a profound and bold sentiment and a steady courage, that he rose into reputation, and gained the knowledge of those men whom he was desirous to cultivate, and of those measures which he sought to guide. He had arrived at the age of thirty before he attracted particular notice. His parts did not seem calculated for any exalted situation, nor even for much exertion in the ordinary occurrences of life. His person was the reverse of prepossessing; his aspect was sickly; and the cheerfulness that usually marks his countrymen was not visible in any of his features: yet, with all these disadvantages, the necessity of rendering himself acceptable to those who employed him in the line of his profession, which was the law, had taught him obsequiousness and complaisance. He thereby procured himself the good will of his acquaintances, and, through their means, together with his parts, made an advantageous figure at the bar in his native city of Arras, the capital of the province of Artois. The credit and esteem he was in at the time when the court thought it necessary to convoke the States General, procured his election as deputy to the Tiers Etat. Here his behaviour at first was cautious and moderate, and he seems to have enjoyed the fa-

vourable opinion of his fellow-members. His principles however were completely popular, and his declamations in union with the oppoſition to court. He did not at this period ſhine much as an orator; being rather bold than argumentative. It was not till towards the cloſe of the conſtituent aſſembly that he was held in any conſideration as a ſpeaker: by this time his faculties had expanded; and through aſſiduity of practice, and ſtudy of thoſe models continually before him, eſpecially of Mirabeau and Barnave, he attained at length to a degree of oratorial merit that ſtrongly recommended him to the notice of his party. His ambitious diſpoſition began now to operate. Favoured by the commonalty, with many of whom the intrigues of the time had made him acquainted, he readily perceived to what uſe they could be converted, and of courſe of what importance he might render himſelf by the influence he could exert over them. But the connexion which laid the foundation of his ſubſequent power, and raiſed him to the ſummit of his ambition, was that which he formed with the jacobin club, now become the moving ſpring of all the political tranſactions of that day. His initiation into that ſociety, and his vehement ſpeeches on the manifold ſubjects brought forward by the reſtleſs ſpirit of that tempeſtuous æra, increaſed his popularity to the higheſt pitch. He became the decided favourite of this aſſembly, and of the people of Paris; and he had the addreſs to retain them equally in his intereſt to the very laſt moment of his exiſtence: a proof, it may be added, of his talents for intrigue, and no leſs of his uncommon dexterity in ſecuring the attachment of thoſe whom he wanted.' P. 162.

He is ſtill more copious in his account of the parliamentary proceedings of Great-Britain; but we cannot applaud his report of the debates as ſpirited or elegant; for they are communicated to the reader in a dull and barbarous ſtyle.

He cloſes the hiſtory of the year with theſe remarks:

'On the whole, the affairs of Great Britain in 1794, though unfortunate on the continent, flouriſhed on her natural element. War was evaded with America; our government and poſſeſſions in the Eaſt lately enlarged, were now, by new and judicious regulations, improved, and our commerce every where proſperous.

'But this ſplendid horizon was clouded by an apprehenſion that, if the French ſhould retain poſſeſſion of maritime Flanders, make peace with the continental powers, and bend all her efforts to the conſtruction of a navy, the commerce of Great Britain would, at ſome future period, be diminiſhed; that of France proportionably exalted on its ruin; and the political principles of the French prevail with their prevailing power over Europe. All the advantage, therefore, of a preſent good, and indeed infinitely more in the anticipation of national reſources, was abſorbed in plans for the prevention of contingent, but what were deemed but too probable evils.' P. 284.

While he is too diffuse on some topics, he is too concise on others. For instance, he has scarcely devoted above two pages to the 'naval, colonial, and commercial affairs' of the year.

In the state-papers, and other appendages to the historical part of the volume, we do not always perceive a judicious selection. Among the 'miscellaneous essays,' are some extracts from Mrs. Piozzi's British Synonymy; a work too contemptible to be quoted, except for the purposes of censure and of ridicule. In the 'Account of Books,' Mr. Stedman is called a *learned and elegant writer*; but the history of the American war, which bears his name, was compiled from his materials, not written by him; nor does the work, though a performance of merit, deserve the praise of *learning* or of *elegance*.

Catalogus Bibliothecæ Historico-naturalis Josephi Banks, Regi à Consiliis intimis, &c. Auctore Jona Dryander, A. M. R. S. Biblioth. 3 *Vols.* 8*vo.* Elmsley.

A Catalogue of the Library of Natural History belonging to Sir Joseph Banks, prepared by Jonas Dryander, A. M.

TO introduce an account of a catalogue in a literary journal, may, at first view, appear improper; or at least it may be supposed, that to announce the publication was sufficient. But, besides that from the liberality of the owner, the library is open to every scientific inquirer, this catalogue deserves attention in a superior view. It not only shows the extent and value of the collection, but, from the new and judicious arrangement, it directs the student, and informs him what are the best works on each subject. It is on account of this arrangement that the catalogue is now the object of our attention, and, for this reason also, will be always of importance.

The first volume contains a catalogue of those works which relate to natural history, as well as to other sciences. The collection of academical memoirs is rich in profusion; and few well-informed philosophers can be sufficiently acquainted with the numerous institutions of this kind, the labours of whose associates have been published. The collections of scattered essays, either regular or accidental, appear equally complete. The observations, in general, relating to medicine and natural history, are not numerous, nor indeed could they be so: the real number is very limited. The collections of letters, and the miscellaneous authors connected with natural history, afford many works little known and not unimportant. The editions of Pliny are, in particular, numerous and valuable. The works on physics, in general, fol-

low; but these are not numerous. The voyages and travels, either in collections or as directed to particular countries, may be said to be almost complete; and we observe one great advantage, viz. that accounts of countries, either more cursorily or more particularly described in collections of a very different kind, are now introduced under their proper heads. This plan is almost peculiar to the present catalogue, and renders it particularly valuable, as a body of important references.

The general writers on natural history are disposed in the following order. The encomiasts of that science are first introduced, and form a copious catalogue. The historians follow; and, after these, are the works on the lives and writings of natural historians. The bibliothecæ, though they do not form a long list, are highly useful. The account of new books, the dictionaries of the science, and the methods of studying natural history, are less important, though not without their value. The catalogue of elementary works on natural history is shorter than we expected, though probably not deficient. The next classes contain the works relating to the affinities of natural bodies, their history, the plates which represent them, the descriptions of the subjects of natural history, the collections of essays, microscopical observations, and the various *musea* of different countries, distinguishing those which are to be sold. The topographical historians follow; but, in this part of the collection, we perceive some important deficiencies.

The philosophical poets, the physico-theologists, the teleologi (authors who have examined the final causes of many phænomena) the biblical philosophers, the critics on the works of ancient naturalists, the marvellous naturalists, and such as have treated of those entire changes in arrangement, which may be styled resuscitation (palingenesia), are classes perhaps not very numerous or important.

The miscellaneous physiologists contain those works which relate rather to the philosophy of natural history, and some of the more general changes in natural bodies, than any particular systems of human physiology. These are followed by the collections and different works on the materia medica, which form a very valuable and a complete catalogue, including the writers on diet, poisons, and antidotes. The œconomica writers, with those on dyeing, conclude the first volume, which contains also a history of works published or procured after the volume was printed, and a copious index of names and titles.

The second volume relates to the animal kingdom. The works on zoology are arranged under their proper heads. The list of topographical zoologists is very full. The works on the mammalia in general, and the natural history of man in every varied circumstance and situation, are distinctly noticed.

Different orders of animals follow; and the authors in general, as well as thofe who have written particularly on each genus (the monographi), are enumerated under each appellation. The fame plan is followed in the lift of the authors on birds, reptiles, ferpents, fifh, infects, worms, and zoophytes.

The fecond part is ftyled the phyfiological, and the authors on the anatomy and phyfiology of man and animals in general are pointed out. Under diftinct heads are added thofe who have examined and defcribed the internal ftructure of each genus, fo far as it has been traced by diffection.

The third part is the medical, and relates to the medical ufes of different fubjects of the animal kingdom. The fourth is entitled Œconomica, referring to authors who have treated of the food and many other circumftances of the natural hiftory of different ufeful animals, which may contribute to their health and render them more profitable; or of the noxious ones, fo as to enable us to avoid or prevent their ravages. In this part alfo we find the authors on hunting, hawking, fifhing, &c.

The laft volume relates wholly to the vegetable kingdom. The authors on botany in general, the topographic, poetical, biblical, and critical botanifts, are enumerated with their different works. The fecond part of this volume is entitled the phyfical. It contains the anatomical and phyfiological authors on this fubject. The third part is ftyled the medical, and contains an ample catalogue of the authors who have written on the vegetable materia medica in general, and thofe who have defcribed the virtues of the different fpecies of plants which have ever become the fubjects of medical inveftigation. This part concludes with an imperfect hiftory of thofe who have written on the medical and œconomical ufes of plants. The 'œconomical ufe' of plants contains the authors who have treated of diet and drinks, taken from the vegetable kingdom, of the inebriating plants, thofe ufed in dyeing, tanning, and for various other purpofes. Additions and an index terminate the whole.

In the laft volume the advantages of the fcientific form of this catalogue ftrikingly appear; for numerous fources of information are pointed out, under each head, in collections where it would be with difficulty difcovered, and in works where it would not be expected to exift. On the whole, the utility of this catalogue, in affifting the inquifitive philofopher, will be obvious. The labour is great; and the reward as well as the credit fhould be fuitable to it.

MONTHLY CATALOGUE.

POLITICS, &c.

Forethoughts on the general Pacification of Europe. 8vo. Wright. 2s. 1800.

THESE forethoughts are very tedious. Many plans may be devised in a similar manner to occupy the indolent politician; and volumes may be written to little purpose. The plan of perpetuating the congress which may meet for the general pacification deserves more attention than will be given to it by the contending powers. It is justly observed, that thus there would be established 'a middle term between the secret intrigues of cabinets and the open calamitous rupture of war.' Such a congress may be compared in some measure to the diet at Ratisbon; but we fear that it would be difficult to complete the comparison, and to elect an emperor of Europe.

Peace, or War! Which is the best Policy? By Peter Brady Cross, Esq. of Lincoln's Inn. 8vo. 1s. Bickerstaff. 1800.

This writer asserts, that 'the reply given through his majesty's ministers to the puerile, flimsy, and nonsensical composition of citizen Buonaparte and his arch tutor abbé Sieyes, is exactly what it ought to have been;' for the state of France could not justify them in committing themselves 'even so far as to give a serious answer to the pacificatory dispatches which have recently been transmitted by the upstart and spurious regi-consul to the magnificent monarch of Great Britain.' It is also asserted, that the said 'upstart consul is a military coxcomb, an intoxicated citizen, a self-created despot, a royal consul, an usurper, guilty of the audacity to lay at the feet of the British monarch the hollow, the flippant, the contemptible farrago of diplomatical impudence and absurdity —the vilest of traitors;'

For his 'is as clear an overt act of high treason, against the last constitution of republican France, as the first of those vile inventions, in that wretched country, was the essential atrocity of treason itself, against the legitimate monarchy established by Hugh Capet, and transmitted to his descendant, Louis the XVIth, in a revolution of more than a thousand years.' P. 37.

Here our barrister seems not to be conversant in history, or he would not have alleged such an instance; for Buonaparte's usurpation and that of Hugh Capet differ little more as to criminality than in this point, that one took place eight hundred years before the

other. Our readers may eaſily judge of this farrago from the extracts before them: the writer, having probably been engaged in informations for libels, ſeems not to have been ſufficiently on his guard againſt the ſeductive powers of imitation.

Thoughts on the Interference of Great Britain with the Political Concerns of the Continent. 8vo. 1s. 6d. Debrett. 1799.

This author informs us that this is his firſt literary attempt. We ſhould have thought ſo, even without his expreſs authority; for, like a fine young gentleman or lady firſt *introduced into life*, his page has no ſmall portion of foppiſh ornament. In defending our interference with the concerns of the continent, he has been at ſome pains to ſhow what every one knows, and what all wiſe men lament, that for many ages we *have interfered with them.* The pamphlet is declamatory, and utterly deſtitute of that depth of thought and labour of reſearch which are requiſite for ſo important a diſcuſſion as this *young* author has choſen for his *firſt* eſſay.

Mr. Pitt's Democracy manifeſted; in a Letter to him, containing Praiſes of, and Strictures on, the Income Tax. By Thomas Clio Rickman. 8vo. 1s. 6d. Rickman. 1800.

When a writer aſſerts in the beginning of his book that Mr. Pitt's talents are below mediocrity, we cannot aſcribe much to his own powers of diſcrimination; but, as the prejudice of party may interfere in this judgement, we are not haſtily to conclude that his ſtrictures on the income tax are unworthy of notice. On the contrary, though there is much that we diſapprove in the encomium here given of the income tax, there are many things in it to which the attention of the rich and powerful may with great propriety be called. The writer praiſes the income tax becauſe he evidently thinks it a meaſure likely to promote the cauſe of democracy; and he has, we apprehend, too juſt grounds for his opinion.

Union, Proſperity, and Aggrandizement. 8vo. 2s. Weſt and Hughes. 1800.

The poor Iriſh are ſadly treated by their own writers. The latter, not content with placing the advantages of an union on its true grounds, the mutual intereſts of both countries, repreſent their countrymen as an incurable ſet of banditti, and bring forward all the outrages committed in their country, by way of giving them a character. It is an ill bird, ſays an old proverb, who bewrays his own neſt; and the worſt feature we have obſerved in the Iriſh character is the ſtrange propenſity manifeſted in writers and ſpeakers to blunder about their own vices and follies: but, in doing this, they ſhould confine their powers of deſcription to themſelves, and be

cautious of imputing similar vice and folly to their neighbours. We cannot believe that a viceroy of Ireland was ever capable of being influenced by the motives attributed in this work to lord T——, that his disposition to mercy was overpowered by a vague calculation of future inconvenience, or that he could treat the subject of life and death in a speech of levity. For the rest, when we have taken away the common-place representation of the Irish character, the substance of the pamphlet is contained in the following extract:

'The imperial government will have no exclusive party or sectarian interests to attend to: it will be able to protect all, and curb all: it will secure to the protestant his property, and a moderate ascendant (not absolute dominion) in the government, and will thus calm his apprehensions, and divest him of those fears which have led to oppression: it will give to the catholic that protection and consideration in the country which he never otherwise would have received, and by that means remove his envy and anger; but it will at the same time put out of his head all idle claims to property confiscated centuries ago, and all hopes of destroying or plundering any class of his fellow-subjects, or taking the government entirely into his own hands: the country will become settled and tranquillized when the causes of its dissentions are removed; and national tranquillity is the first step to prosperity, opulence, and aggrandizement.' P. 33.

Speech of Lord Hawkesbury, in the House of Commons, Friday, April 25th, 1800, on the Incorporation of the Parliaments of Great Britain and Ireland. 8vo. 1s. Wright. 1800.

This speaker contends that the people have a greater influence in the house of commons than at any preceding period of our history. He makes the usual mistake with regard to parliamentary representation when he asserts, that it 'was originally no part of our constitution,' evidently referring our constitution to the feudal tenures of William the Conqueror, and entirely forgetting that the best part of the constitution is derived from our Saxon ancestors, and that we have been for centuries endeavouring to repair the injuries occasioned by the Norman conquest. He also conceives that the influence of government has decreased, because in 1778 there were 118 placemen in the house of commons, and in 1800 only 52. This is a fallacious mode of reasoning, because the influence of government may be exerted on persons without giving to them the actual possessions of places; and favours conferred through their means on others are equally efficacious. The fact is, that, when between 50 and 60 millions a year pass through one channel, the influence derived from such a sum surpasses all the usual powers of calculation. His lordship, however, though aware of the danger of introducing

a hundred new members into the house of commons, conceives that the incorporation of the two parliaments will give incalculable energy, strength, and support, to the new empire.

Speech of the Right Hon. Barry, Lord Yelverton, Chief Baron of His Majesty's Court of Exchequer, in the House of Lords of Ireland, on Saturday, March 22, 1800, in the Debate on the fourth Article of a Legislative Union between Great Britain and Ireland. 8vo. 1s. Wright. 1800.

Van Groetz is the great authority with the chief baron; and a sentence in Latin is to impress the following sentiment on his audience.

'Government must be shaken to pieces, and mankind reduced again to a state of nature, if we allow for a moment that dangerous doctrine, that the supreme power, which has a right to give the law, is liable to be controlled by the pleasure of those, whose duty it is to obey.' P. 3.

How many times has mankind been reduced to a state of nature within the last four thousand years! The origin of our constitution is, according to a very vulgar and mistaken notion, referred to the history of the feudal system: that is, people seem to forget that they had Saxon ancestors, from whom, particularly from the immortal Alfred, almost every thing that is great and good in our constitution derives its origin. Lord Chatham, Somers, Strabo, Livy, the Amphictyonic council, Greece, Spain, France, England, Portugal, Braganza, Denmark, Sweden, Gustavus Vasa, Holland, Germany, Buonaparte, Poland, *liberum veto*, China, Adam Smith, the friths of Forth and Clyde, the four great rivers of paradise, the waters of the Ganges, &c. unite with Van Groetz to add dignity to the oration, and to diminish the *tædium* which might arise from some discussions in political arithmetic, introduced by the speaker. The best part of the speech is the remark on popularity, which, however exaggerated, we shall present to our readers.

'I have long learned to despise popularity, and have had examples enough before my eyes, to convince me how unworthy it is of the pursuit of any man of common sense. I have seen an honourable and respectable friend of mine, now no more, at one time led half-way to the gallows to be hanged, and in a short time after carried into the house of commons, (and for ought I know by the same mob,) in triumph, as one of the representatives of the city. I have lived to see an illustrious friend of mine at one time idolized as a deity, and at another disfranchised as a traitor; the act of an intemperate corporation, whose censure could no more depreciate, than their applause could enhance, the value of a character which will always sustain itself. I have lived, and am proud to say it, in habits of intimacy with him; and know him to be as incapable of en-

gaging in any plan for ſeparating this country from Great Britain, as the moſt ſtrenuous advocate for the preſent meaſure. If there be any young man within hearing, who feels himſelf enamoured of popularity, I ſhall beg leave to give him a ſhort leſſon of inſtruction. Let him keep himſelf for ever engaged in the purſuit of ſome unattainable object; let him make the impracticability of his meaſures the foundation of his fame: but let him beware how he follows any ſolid and poſſible good; for as ſure as he ſucceeds, his fame is damned for ever. Succeſs will only call up ſome envious ſwaggerer, who will undertake to go a bar's length beyond him, and ſnatch away from him the worthleſs prize of popular eſtimation.' P. 35.

Speech of the Right Hon. John Beresford, on his moving the ſixth Article of the Union, in the Houſe of Commons of Ireland, March 27, 1800. 8*vo.* 1*s.* Wright. 1800.

The part which this ſpeaker took in the commercial reſolutions of 1785, gives great weight to his opinions on the queſtion of the union; and, as he is decidedly in favour of the meaſure, and ſupports it by a judicious compariſon between the advantages reſulting to Ireland from thoſe reſolutions and from the union, his calculations deſerve the particular attention of every perſon who wiſhes to form a decided judgement on the ſubject of the union. The ſpeaker aims at nothing but clearneſs; and in this he has ſucceeded. The ſpeech is better ſuited to the cloſet than to a public aſſembly, and it contains a great fund of knowledge on the commercial concerns of Ireland.

An Examination into the Principles contained in a Pamphlet, entitled The Speech of Lord Minto, with ſome Remarks upon a Pamphlet, entitled Obſervations on that Part of the Speaker's Speech which relates to Trade. By the Right Hon. Barry, Earl Farnham. 8*vo.* 1*s.* 6*d.* Moore. 1800.

The noble author argues with great calmneſs and candour, and ſometimes with great ſolidity, againſt the poſitions of his antagoniſt, whoſe language in one caſe, as is obſerved in this pamphlet, borders very ſtrongly on that for which the printer of Paine's Rights of Man was proſecuted and puniſhed in England. The difficulties attendant upon the union in conſequence of the diſtance of the ſeat of legiſlature from Ireland, and the ſmall number of Iriſh members in the imperial parliament, do not ſtrike us in ſo ſtrong a light as they do the very reſpectable author of this work. We cannot ſee in what manner Ireland will become a province of Great Britain: ſhe will, like England, become a province of the empire; and her intereſt will, for the ſake of the whole, be conſulted as much as that of England, Scotland, or Wales. We ſhould with pleaſure attend his lordſhip in many parts of his controverſy, if we had not ſo frequently travelled over the ſame ground; but his obſervations on the

present ſtate of our houſe of commons, and the improvements which he ſuggeſts on the introduction of the Iriſh members, deſerve the attention of the legiſlature of each country.

'The Britiſh houſe of commons, conſiſting of 558 members, is already ſo unwieldy a body for a deliberative aſſembly, that it would be extremely inconvenient to add to its numbers ſo many as the proportion to which Ireland would be entitled. I ſhall therefore ſubmit the following plan for conſideration, as better ſuited to the mode of forming the houſe of commons, if ſuch kingdoms ſhould be united, than that of which it would be conſtituted, according to the arrangement herein before mentioned.—In the firſt place, the due proportion ſhould be aſcertained to which Ireland ought to be entitled, the relative circumſtances of each nation being juſtly compared with each other. I ſhall then recommend, that inſtead of adding ſuch proportional number of Iriſh members to the Britiſh houſe of commons, ſo many of the repreſentatives of the minor boroughs of Great Britain ſhall be ſtruck off, as will make ſufficient room for the number to be added to the houſe of commons as repreſentatives for Ireland; theſe to conſiſt of two members for each county, great town and city, and of one repreſentative for each of towns next in conſequence to them. This plan will prevent the inconvenience of enlarging that body, rather too numerous in its preſent ſtate, and it will produce a moſt eſſential parliamentary reform, by purging the houſe of commons of one moiety of the Britiſh repreſentatives for ſuch boroughs as have been conſidered as exceptionable, and its effect upon the Iriſh part of the repreſentation was ſtill more comprehenſive, as thereby the whole number of the members repreſenting their inſignificant boroughs will be ſtruck off. This reform will be effected without infringing any one conſtitutional principle.' P. 48.

RELIGION.

A Sermon, preached at the Viſitation of the Hon. and Right Rev. the Lord Biſhop of Ely, at Cambridge, June the 12th, 1799. By the Rev. John Haggit, B.D. Fellow of Clare Hall and Vicar of Madingley. 8vo. 1s. 6d. Faulder. 1800.

This writer has choſen a ſubject of the utmoſt importance to the clergy. The evangelical preachers begin to make a very formidable appearance in the church; and a conſiderable number in the univerſity of Cambridge, among both the ſeniors and the juniors, adopt the opinions which, before the laſt twenty years, met with very little encouragement from the ſupporters of the eſtabliſhed church. Under the auſpices of ſome zealous members of the houſe of commons, and the favourable ſentiments of even higher authority, the evangelical party may now be ſaid to have acquired a name and a form; and it becomes a fit queſtion to be diſcuſſed at a viſitation, on

what grounds are the clergy of that party entitled to the appellation of goſpel preachers, to the excluſion of the majority of their brethren? We have frequently hinted at the neceſſity of this inquiry, and ſhall be happy to ſee it purſued with candour and impartiality. On this ground we muſt condemn ſome language that occurs in the work before us. We wiſh that the terms 'fanatical, fanaticiſm, poiſon of a reſtleſs criminating ſect,' and the like, had not been introduced; and that, from a fair examination of the tenets of the evangelical and the other clergy, it may be decided which of the two are the moſt in uniſon with the thirty-nine articles. We muſt alſo condemn the introduction to this diſcourſe, as the alluſion to the preſent reſtleſs ſtate of ſociety, to innovation, and the rights of man, is not favourable to a calm diſcuſſion of the queſtion.

The charge adduced againſt a part of the clergy by their goſpel brethren, is properly ſtated—'that they preach pagan morality to the excluſion of the peculiar doctrines of Chriſtianity.' Inſtead of allowing that there has been ground for this complaint, the preacher endeavours to prove 'the indiſpenſable neceſſity of enforcing the doctrine of good works;' but in this point the goſpel preachers agree with him, ſo that he is in reality fighting in this reſpect with a ſhadow. Their complaint is, that a cold morality makes up the whole of the preaching in ſome churches; and they maintain that this morality ought to be founded on the peculiar doctrine of Chriſtianity, not on a dry examination of philoſophical topics, which would better ſuit the groves of Academus than a Chriſtian pulpit. The notion that the congregation is to be conſidered, from the nature of the worſhip in which it has been engaged, as well acquainted with the principles of its religion, is not ſatisfactory; nor is it ſufficient to ſay that

'perſons who have thus united with their miniſter in the holy office of our church, he conſiders,—can he do leſs?—As believers, as in poſſeſſion of the true faith, in a word, as fellow Chriſtians with himſelf; and what remains, but that he be urgent with them in ſeaſon and out of ſeaſon, to ſhew forth that faith in the way which reaſon and ſcripture equally declare to be alone profitable to ſalvation, namely, by good works? And is it for thus praying, for thus preaching, that we are ſubject to the harſh cenſure of doling out vain philoſophy and beggarly elements, nay more, of not preaching the goſpel at all? But be it ſo, and may that goſpel which we truſt we preach, and which God is our witneſs it is our moſt earneſt deſire to preach, be our conſolation.' P. 13.

The preacher here evidently miſtakes the queſtion. The goſpel preachers do not upbraid others with the harſh cenſure of 'doling out vain philoſophy and beggarly elements,' when they ſhow the ſcriptural faith to be alone profitable, namely, by good works; but they allege that ſcriptural faith is not made the baſis of their ſermons, and that the faith preached is not conſiſtent with the eleventh

and twelfth articles of the church of England. On this great point we have not derived much satisfaction from the present discourse, which is a proof rather of the good intentions of the preacher than a very extensive inquiry into the principles and conduct of the sect to which he calls the attention of his brethren. His closing exhortation, however, is of too serious a nature to be omitted.

'May what I have said be sufficient to excite the friends of our established church to exert themselves more effectually in the same cause.

'The demand on their abilities is urgent: the rapid increase of avowed separatists from the church is but too well known, and who is there can doubt a moment, that one, and perhaps the most fertile cause of this, is the disunion which prevails in the church itself? A house divided against itself must at least be pronounced to be in danger. It is in vain that the majority of the clergy exercise their sacred functions according to the established laws of their country, if it be proclaimed in every town, and almost in every village, that this majority neither preach, nor know, the gospel of salvation. I say it is not to be wondered at, if in this case, many of the flock, doubtful to which of the two calls to attend, betake themselves to guides and ways of their own.

'We trust however that it is far from being too late to avert, by persuasive modes, the impending evil. We cannot doubt but that it is through want of just representations on the subject, that so many allow themselves to be drawn from their parish churches to irregular, sometimes to unlicensed, places of worship, and thereby contribute, (as far as in them lies) to the injury which accrues to religion itself, as well as to the religious establishment of their country; of both which blessings, from the times of the apostles to the present day, unity has been considered ever as the main pillar.' P. 20.

The Necessity of Religious Education, proved by Arguments deduced from the Scriptural Doctrine of the Corruption of Human Nature, with an Inquiry into the true Meaning of St. Peter's Position, that "Charity shall cover the Multitude of Sins." A Sermon, preached on Sunday, December 22, 1799, *at the Parish-Church of St. Paul, for the Benefit of the Charity-Schools established in the City of Exeter. With a Variety of Notes and Illustrations. By Jonas Dennis, S. C. L. &c.* 4*to.* 2*s.* Rivingtons.

The term methodism has deterred many ministers of the church of England from enforcing in their discourses the doctrines contained in her articles; and to quote the articles in a sermon is a circumstance so rare, that it deserves to be mentioned as a peculiar and commendable feature of the present discourse. The preacher is not terrified at the term methodism; and he makes on this subject a just distinction, which the clergy, the younger part in particular, would do well to fix in their memories.

'When by this term was meant a ſchiſmatic—one, who in the morning attended the ſervice of the church, and prayed to be delivered "from all falſe doctrine, hereſy, and ſchiſm," and in the evening went to the conventicle, and deliberately committed that very ſin of ſchiſm, which he had the ſame day been deprecating—then indeed the appellation of a methodiſt might juſtly be accounted a term of reproach. But ſince, in the lapſe of time, this word, like many others, has changed its meaning—ſince it is now made uſe of to denote a man of piety—a man, who with the heart believeth unto righteouſneſs—a man, who proves by his life that his faith is ſincere—that it is ſuch as "purifieth the heart"—ſuch as "worketh by love"—ſuch as "overcometh the world"—it has ceaſed to be a term of reproach, and when applied to any one who loves the doctrine, and ſomething more, the diſcipline of the church of England—and holds ſchiſm in equal abhorrence with the moſt enormous ſin—the only meaning it can poſſibly be underſtood to convey (if it conveys any meaning at all) is, that ſuch a perſon is what was formerly called a Chriſtian.' P. 47.

Yet it is difficult to keep zeal within due bounds. We highly applaud this writer for his manner of introducing and enforcing the peculiar doctrines of the church, which have of late years been ſo neglected by the clergy, and for which a dry morality has been ſubſtituted: yet here we ſtop: let him do *his* duty, let him encourage others to the zealous performance of *their* duties, let him not be aſhamed to be ridiculed as a methodiſt; but let him purſue his courſe in Chriſtian charity, and beware leſt in preaching the Goſpel he ſhould himſelf be the means of retarding its progreſs.

'I cannot conclude this note (he ſays) without expreſſing the ſatisfaction I feel at being enabled to announce, from the firſt authority, that the miniſter has promiſed to bring a bill into parliament for reſtricting at leaſt, if not for entirely prohibiting, what is now become a grand national evil, the preaching of ignorant and illiterate ſchiſmatics; who have for ſome years paſt been ſpreading the utmoſt miſchief throughout the nation, by vilifying the authority of the regular clergy, and by exciting diſaffection towards that pure and apoſtolical branch of Chriſt's church eſtabliſhed in this kingdom.' P. 69.

He is not content with even this mode of expreſſing his approbation of the meaſure; but, when he ſpeaks of Mr. Taylor's motion relative to licences for preaching, he declares that he has but one obſervation to make, namely,

'That whoever oppoſes the principle of this bill, whatever may be his motives, will prove himſelf an enemy to his country—an enemy to his king—an enemy to the church—and an enemy to God.' P. 76.

This is ſtrong and unſeaſonable language. Surely it would be

more becoming in the writer to leave the ſubject to the diſcuſſion of the legiſlature than thus violently to throw out his anathemas on the probable oppoſers of the bill, of whom, from the mention of one with approbation in his notes, he may entertain more favourable ſentiments. Of the propriety of an indiſcriminate interference of the legiſlature with reſpect to field preaching, there are doubts: on the allowance of a power to the civil magiſtrate to judge of the qualifications of a preacher for a communion to which he does not belong, they are increaſed; and the ſatisfaction of this writer will be greatly diminiſhed when he learns, that the difficulties attending this ſubject, and the oppoſition ſuſtained from men of unqueſtioned piety and the higheſt regard for Chriſtianity, have prevented the introduction of the bill into parliament.

Our author ſtates the doctrine of original ſin, as eſtabliſhed in the articles, and from it enforces the doctrine of charity towards the objects for whom the ſermon was preached. In the courſe of it are the following remarks on the Bible, which general experience, we are ſorry to ſay, too ſtrongly verifies.

'This word of God is contained in a book, now ſeldom peruſed by the faſhionable part of mankind, and the very exiſtence of which would nearly be forgotten, were it not ſtill read in our forſaken and almoſt empty churches—and this book is no other than the Bible:—a book accounted dull by the liberal—the ſpirited—the good-hearted ſons of licentiouſneſs:—eſteemed unintereſting by the novel-reading—the ſober-minded—the innocent daughters of diſſipation:—conſidered merely as an obſolete ſtatute-book, by them and by all, whoſe views—whoſe ſchemes—whoſe habits—whoſe maxims—whoſe wiſhes—whoſe deſires—whoſe prejudices—whoſe principles uniformly combine in immediate oppoſition to—in open defiance of—that "law of the Lord, which is an undefiled law, converting the ſoul." Inſtead of ſtriving faithfully to keep the promiſe, and ſincerely to perform the vow made by ſponſors, in their name, at admiſſion into the church of Chriſt—a ſolemn engagement deliberately undertaken in their own perſons at confirmation, that rite through the voluntary neglect of which infant-baptiſm is not only rendered incomplete, but is even virtually annulled—a ſolemn engagement again renewed at every participation of the holy eucharist—inſtead of ſtriving through the aid of divine grace, conſcientiouſly to fulfil this engagement—the majority of thoſe, who profeſs and call themſelves Chriſtians, think—ſpeak—and act, preciſely in the ſame manner, as they would have thought—and ſpoken—and acted, if, from their infancy, they had repeatedly been dedicated to the faithful ſervice—not of God the king of heaven—but of Satan the prince of this world. Their life runs directly counter to their baptiſmal vow. So far from renouncing the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh:—they reſiſt not the devil, but practiſe his

works:—they avoid not pomp, but entirely give themselves up unto vanity:—they crucify not the flesh with the affections and lusts, but pamper and stimulate and gratify every evil propensity of their nature, to as great a degree as they possibly can, consistently with the preservation of external decency, and the good opinion of the world—that world which is their God. So far from believing all the articles of the Christian faith:—they are as totally unconcerned about—I had almost said, as profoundly ignorant of—the peculiar doctrines of this faith, as if they were deprived of the use of the scriptures by Popish tyranny, or were precluded from attendance on public worship by Gallic infidelity. So far from keeping God's holy will and commandments, and walking in the same all the days of their life:—they uniformly frame their conduct, not by the precepts of religion, but by, I know not what, imaginary and ridiculous laws of honor—of gentility—of fashion, implicitly receiving as doctrines, and religiously obeying as rules of life, the arbitrary commandments of men. Such is the conduct of the generality of the world. They bear the name of Christians:—they lead the life of infidels. It requires, however, no great depth of penetration to discover what is the grand source of all this nominal—this formal—this pharisaical religion—this "holding the truth in unrighteousness." The reason is evidently this: the conduct of the Bereans is not followed:—they "searched the scriptures daily." The exhortation of the Redeemer is disregarded, his words are, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." P. 29.

There is so much matter for approbation both in the sermon and the notes, that we are concerned at not being able to recommend them without any reserve: but, if he will overcome all asperity of temper against persons of a different persuasion from himself, the writer may be capable of rendering greater service to the church.

Select Sermons, translated from the French of Bossuet, Bishop of Meaux. To which is prefixed an Essay on the Eloquence of the Pulpit in England. 8vo. 2s. Clarke. 1800.

If a young and serious clergyman of the church of England would give himself the trouble of stepping into Rowland Hill's chapel, the foundery, or the chapel in Spa-fields, note the delivery and discourse of the preacher, and observe not only the number of the auditors, but their general appearance, and the effects visibly produced by the mode of eloquence used in those pulpits—if, bearing these things in his mind, he would afterwards repair to the churches belonging to some of the populous parishes in this town, where the cold preacher is reading a lifeless harangue on some trite topic of morality almost to the walls—he may be induced to put to himself a serious question on his future conduct in the pulpit—Which of these preachers would it be wisdom in me to imitate?

What faults in each is it incumbent on me moſt carefully to avoid? From ſuch a ſpirit of inquiry very great advantages will reſult; and, if he is impreſſed with a real love for divine truth, he cannot fail of recommending it without falling into the empty bombaſt and idle declamation of one, or the cold harangues and tedious diſcuſſions of the other party. If a perſon is more curious to trace the cauſes of this difference in pulpit oratory, we may refer him to the advertiſements for livings in our public papers, to the ſales of advowſons and preſentations at Garraway's, to the progreſs of clerical preferment, to the routes and aſſemblies in provincial towns, to the races and fox-huntings in the country. The eloquence of the pulpit requires the foſtering hand of encouragement; and, if popular preaching is ſeldom mentioned but with a ſneer, if its labours in general incur the imputation of methodiſm, if the feelings of the heart are thought trifling qualifications in compariſon with thoſe of the head, there is great danger that the beſt diſpoſition may be corrupted, and that a mind enriched with all the ſtores of ſacred and profane literature, united to the beſt energies of vital Chriſtianity, may ſink by degrees into the lethargy of the dry formaliſt.

To preſerve the mind from ſuch a debaſement, the eſſay preceding the ſermons is admirably adapted. We recommend it to the peruſal of the younger clergy of every denomination. Many of the French preachers excelled in their addreſſes from the pulpit in one reſpect, but were deficient in another. They poſſeſſed animation and energy, but wanted the ſolidity, judgement, and learning, of the Engliſh, who in general are deficient in the other qualities. To unite them ſhould be the object of every preacher; and from this eſſay on preaching, many uſeful leſſons may be derived. The extracts from the ſermons of Boſſuet are uſeful inſtances of the precepts which the writer endeavours to inculcate; and, though we wiſh a preacher to keep his eyes conſtantly on our Barrows, our Tillotſons, our Clarkes, let him occaſionally exerciſe his feelings with Bourdaloue, Maſſillon, Fléchier, Saurin, and Boſſuet.

Tracts printed and publiſhed by the Unitarian Society for promoting Chriſtian Knowledge and the Practice of Virtue. 11 *Vols.* 12*mo.* No Publiſher's Name.

The unitarian controverſy furniſhed, towards the cloſe of the ſeventeenth century, a variety of pamphlets, in which Locke bore a principal part; and the collection of them ſeems to have ſuggeſted to the preſent unitarian ſociety the idea of printing ſuch tracts as ſeem moſt likely to diſſeminate the opinions for the propagation of which the ſociety was formed. In the ſelection of tracts there does not appear to have been any particular method adopted. They are taken from the writings of the living as well as thoſe of the dead. We will give a liſt of the authors in the order in which they ſtand in theſe tracts—Prieſtley, Elwall, Diſney, Frend, Price, Toulmin, Hanway, Lindſey, Rogers, Lardner, Smith, Hartley, Haynes.

There are also some anonymous tracts. A very great proportion of the work is given to Dr. Priestley, from which it should seem that the society is inclining more to the Priestleyan than to the Socinian views of Scripture. Many of these tracts are certainly of great value, and deserve to be perused with attention by both Trinitarians and Unitarians. We need not point out Lardner's valuable treatise on the Logos, Hartley's profound treatise on the truth of the Christian religion, or the scriptural account of the attributes and worship of God by Hopton Haynes, the friend of Sir Isaac Newton. We were in hopes of finding a more copious account of Smith, whose work on the Socinian controversy attracted much notice. Some memorials of him are perhaps to be found in Queen's College, Cambridge: and, as an antiquarian question, it might afford pleasure to have his history thoroughly explored. Or is the name of Smith merely a fiction, and is Locke in reality the true author of the tract?

The title of Unitarian, adopted by this society, seems, through the injudicious conduct of many writers in favour of the church establishment, to be so generally allowed, that any resistance on our part to the propriety of this epithet will prove ineffectual. By allowing this society to be unitarian, and by making unitarian a term of reproach, it should seem that many of the orthodox have forgotten that their own church is strictly unitarian, and that the dispute is not on the unity of God, which is firmly maintained by the church, but on the number of persons in the Godhead. Unitarian and polytheist are the opposite terms, not unitarian and trinitarian; and the allowance of this latter opposition is a dangerous preparative to a contrast between the former and latter clauses of the first article of the church of England.

In these tracts the strict unity of God is the prevailing feature, or the belief of one God in one person is exclusively maintained; yet among the writers there are Socinians, Arians, Semi-Arians, and clergymen of the church of England. As most of the tracts have passed in review before us, or have been a long time before the public, it is not necessary for us to interpose our judgement.

A Sermon, preached at the Parish Church of St. Mary, in Truro, before the Governors of the Cornwall General Infirmary, on its being opened for the Reception of Patients, Monday, August 12, 1799. By Cornelius Cardew, D. D. &c. Published at the Request of the Governors then present. 4to. 1s. 6d. Wallis.

Provincial infirmaries have proved so beneficial, that we are glad to witness their multiplication, and sincerely wish that there may be no district, especially in those parts abounding with poor and industrious workmen, destitute of a similar provision for their relief, in cases of sickness and accidents. The erection of such an infirmary seems to be more particularly required for the county of Cornwall, where so many are employed in the tin-mines; an employ-

ment peculiarly endangering the health and ſafety of thoſe who are engaged in it. The valuable fiſheries which nearly ſurround that county alſo give occupation to a number of perſons, who, under ſickneſs and accidents, require the humane attention of the more affluent.

We are happy to find ſo able an advocate as Dr. Cardew for the different claſſes of the poor. His text (Acts x. 38.) is well choſen; his illuſtration is happy, and his remarks are pertinent. We truſt that they produced in his hearers all that effect which could have been deſired, and that, in their liberality, was to be traced the beſt encomium of the energy of his eloquence. Among other reſpectable encouragers of this undertaking, we were pleaſed to obſerve, in the liſt of ſubſcribers ſubjoined to this diſcourſe, the name of lord Dunſtanville eminently conſpicuous, both for the liberality of his own donations, and for his exertions in procuring conſiderable ſubſcriptions from others. We quote the words of Dr. Cardew, in a note to the Sermon: 'The public ſhould be informed, that, whatever benefits may be derived from this inſtitution, they are, in a great meaſure, indebted for them to the right honourable lord de Dunſtanville and Baſſet, whoſe humanity firſt projected and planned the deſign, and whoſe active perſeverance has been the chief inſtrument in conducting it to its preſent advanced ſtate.'

A Sermon, preached in the Pariſh Church of Madron, in the County of Cornwall, March 12, 1800, being the Day appointed for a Public Faſt: by the Rev. W. Tremenheere, A.B. 4to. 1s. Wallis.

The faults of this age are repreſented to be 'a propenſity to innovation in matters of religion, a proneneſs to intermeddle with affairs of ſtate, an affectation of eminence and diſtinction;' and the auditors of the ſermon were exhorted to uſe the faſt not with formality, but with real ſincerity of heart.

On the prevalent and encreaſing Neglect of the Holy Communion. A Sermon. To which is added, an Appendix, containing an Account of the Number of Communicants, at the Quarterly Sacraments, in the Pariſh Church of Sheffield, for the laſt Twenty Years. By George Smith, M. A. &c. 12mo. 6d. Matthews.

This diſcourſe contains a general exhortation to the inhabitants of Sheffield to attend the communion. The increaſing neglect of it in that very populous town is aſcertained by the average of the number of communicants from the year 1780 to 1799 incluſive. In the firſt five years of this period the average number of communicants amounted to 819: in the laſt five years it only reached 523. The greateſt number of communicants at one time, in the former period, amounted to 300; the greateſt number in the latter period to only 150. This alarming defection from the church the preacher attributes to 'either an immoderate indulgence of the love of novelty, or the ſpirituality of the doctrines of our church and the un-

palatablenefs of her precepts.' The disjunction is not complete; and the caufe of the phænomenon may be difcovered by a little more attention on the part of the preacher.

The fame minifter has publifhed

A Letter, to the Inhabitants of Sheffield, on a Subject which has lately made, and is likely to make, much Noife in the Town and Neighbourhood; or a fhort Peal on the new Bells. 8vo. 3d. 1799.

From the arrival of a new fet of bells for the parifh of Sheffield, he takes an opportunity of impreffing many ferious truths, in a familiar way, on his parifhioners.

A Sermon on the Origin of Government, and the Excellence of the Britifh Conftitution, preached at the Affizes holden for the County of Southampton, on the 5th of March, 1800, before Sir Soulden Lawrence, Knt. and Arthur Palmer, Efq. By Daniel Lancafter, A. B. &c. 8vo. 1s. Cadell *and* Davies.

A political fermon—' prerogative, jacobinifm, revolutionary focieties, the prefs as free as it can be confiftent with the public weal,' &c. &c. &c. If the apoftles gave only general directions on the relative duties of governors and fubjects, why are clergymen fo anxious to enter into particulars when far nobler themes, the redemption of mankind by the blood of Chrift, the glories of the future ftate, the love of God and our neighbour, would excite the moft benevolent feelings in the minds of their auditors, and the hours allotted to religion would not be embittered by political reflexions?

Scepticifm not feparable from Immorality; illuftrated in the Inftances of Hume and Gibbon. A Sermon preached in the Church of All-Saints, Northampton, at the Vifitation of the Rev. the Archdeacon of the Diocefe of Peterborough, on the 8th of May, 1799. By Chriftopher Hunter, B. D. &c. 8vo. 1s. Nicol. 1799.

The real nature of fcepticifm is not fufficiently explained; and the names of Hume and Gibbon are brought forward, rather to make a good figure in the title-page, than for the purpofe of an accurate inveftigation of their demerits.

A Sermon, on the Death of the Rt. Hon. Earl and Vifcount Howe, preached in the Garrifon Chapel, Portfmouth, Auguft 11, 1799, by the Rev. John Davies. 4to. No Price, nor Publifher's Name.

A tribute of refpect and gratitude to the memory of lord Howe, whofe praife will long remain the boaft of every Britifh failor.

MEDICINE, &c.

Obfervations on the Cure of the Curved Spine, in which the Effect of Mechanical Affiftance is confidered. By James Earle, Efq. F. R. S. &c. 8vo. 3s. Johnfon. 1799.

Mr. Earle's great object, in this very valuable tract, is to confirm

the method recommended by Mr. Pott in the treatment of the curved ſpine, and to inculcate the neceſſity of mechanical aſſiſtance to increaſe the efficacy of the iſſues. It is indeed obvious, that by ſupporting the weight of the ſuperincumbent parts, we muſt at leaſt prevent the curvature from increaſing; and the cure of the diſeaſe of the bone, as well as the ſupply of the deficient oſſeous matter, will undoubtedly proceed in a more ſalutary manner, when the injured parts are not preſſed on. For theſe reaſons, where mechanical aſſiſtance could not be procured, we have confined the patient to a recumbent poſture, varying the poſition, and uſing in that poſture the exerciſe of a ſwing with great advantage.

As experience has now decided the value of Mr. Pott's plan, we may enlarge a little on the ſubject, under the guidance of our preſent author. Mr. Pott profeſſes to have received the firſt hint of this method, from a paſſage in Hippocrates, where he ſpeaks of a palſy of the lower limbs being cured by an abſceſs in the loins. This was probably not unattended to by his ſucceſſors, who conſtantly employed the actual cautery; and, in affections of the ſpine, a drain was generally procured. In this mode of cure, they chiefly proceeded on an empirical plan; but, ſince diſſections have ſhown that, almoſt in every inſtance, the curvature originates from a diſeaſe in the body of one or more vertebræ, on their internal part, we have reaſon to recommend the ſame remedy from ſuperior views. We know that living parts are not abſorbed, and that, previouſly to the mortification, ſome inflammation muſt have taken place. The drain will thus reſtore the healthy ſtate of the part, and conſequently, as in other caſes, the loſt portion of bone will be ſupplied in ſufficient abundance to reſtore the functions of the ſpine, if not always to correct the deformity.

It will be obvious, from this view of the ſubject, that the remedy muſt be continued for ſome time, and that its good effects will be materially aſſiſted by leſſening the ſuperincumbent weight. We mention the long continuance of the remedy, becauſe we fear that it has often failed from being too haſtily abandoned, and we cannot too earneſtly guard others againſt an error, into which we have ourſelves fallen: we urge, from our preſent author, the utility of mechanical aſſiſtance, both from his experience and from reaſon. Mr. Earle mentions the ſalutary appearances which ſometimes take place immediately, and which are equally tranſitory. Their diſappearance ſhould not diſcourage, for the more permanent good effects will be diſcoverable only after ſome trial. He adviſes that the iſſues ſhould be longitudinal, along the ſpine, and that the peas ſhould be imbedded near the ſpinal proceſſes. The beſt eſcharotic to continue the diſcharge, if any be required, is the unguentum ſabinæ, made with equal parts of wax and bruiſed ſavine, to which four times the quantity of lard muſt be added. The diſcharge does not weaken, as may be expected, but the general health is improved during its continuance: in fact, ſalutary (not diſeaſed) actions are going on. Mr. Earle

however recommends rather a ſeton, and directs the ſilk to be long, that the inferior ſoiled parts may in ſucceſſion be cut off. The machines recommended are thoſe of Vacher, made by Mr. Jones, which are neatly conſtructed on the ſoundeſt principles of mechanics.

An eſſay on the means of leſſening the effects of fire on the human body is annexed. This conſiſts in the application of the coldeſt water, which muſt be frequently changed, and the repeated uſe of iced water and ice itſelf.

Experiments with the Metallic Tractors in Rheumatic and Gouty Affections, Inflammations, and Topical Diſeaſes, as publiſhed by Surgeons Herholdt and Rafn, of the Royal Academy of Sciences, Copenhagen, tranſlated into German by Profeſſor Tode, Phyſician to his Daniſh Majeſty; thence into the Engliſh Language by Mr. Charles Kampfmuller. Alſo, Reports of about one hundred and fifty Caſes in England, demonſtrating the Efficacy of the Metallic Practice in a Variety of Complaints, both upon the Human Body and on Horſes, edited by Benjamin Douglas Perkins of Leiceſter-Square. 8vo. 1s. Johnſon.

On the Imagination, as a Cauſe and Cure of Diſorders in the Human Body, exemplified by fictitious Tractors and Epidemical Convulſions, by John Haygarth, M.D. 8vo. 1s. Cadell *and* Davies.

The Efficacy of Perkins' Patent Metallic Tractors in Topical Diſeaſes, and the Human Body and Animals, exemplified by two hundred and fifty Caſes; to which is prefixed, a preliminary Diſcourſe, in which the fallacious Attempts of Dr. Haygarth to detract *from the Merits of the* Tractors *are detected and fully confuted by Benjamin Douglas Perkins, A. M. 12mo. 1s.* Johnſon.

The titles of theſe different works ſufficiently ſhow their object and the foundation of the controverſy. We cannot, however, diſmiſs them with a ſhort character only, but ſhall add ſome remarks on the ſubject, and on the conduct of the diſputants.

When we announced the diſcovery of the tractors, we ſpoke of them as ſupported by numerous and reſpectable teſtimonies. Their efficacy we referred to Galvaniſm—that power by which metals, alone or in conjunction, produce different effects on the animal œconomy, firſt noticed by Galvani. Metals certainly poſſeſs ſome influence in this way; but Galvani's experiments ſeemed to prove, that it was chiefly when a communication between different parts of the body was eſtabliſhed by means of different metals. After much inquiry, we found it probable that this influence was electrical, and that it was more powerful by theſe metals acting as doublers of electricity; an opinion declared by us long before the appearance of Dr. Monro's experiments, by which it is confirmed. That a ſingle metal ſhould produce any effect, we doubted; and,

in our account of the laſt work on this ſubject, we ſuſpected that the great fondneſs for new remedies had magnified the effects, and multiplied the number of cures. But, having reflected more maturely on the ſubject, we ſee no more difficulty in ſuppoſing that effects would be produced by a ſingle metallic point, forming a connexion between two perſons in different ſtates of electricity, than between two metals connected by a third: nor is the preſent influence attributed to the Perkinean tractors more incredible than thoſe of Galviniſm ſeemed to be when they firſt appeared. Yet, while we admit a real effect, we cannot allow that the inventors are appriſed of its nature or of its application. The practice is at preſent wholly empirical; the ſcience, if in this inſtance we may make uſe of that term, is in its infancy. From a careful examination of the caſes, we can only trace ſome influence on the muſcles and on the extreme veſſels of the ſurface, as muſcular organs of very great irritability. The action of theſe certainly excites, and ſometimes produces, beneficial changes. Some other effects are occaſionally produced, but it is not very eaſy to trace them to their ſource, nor are they conſtant.

In Dr. Haygarth's pamphlet, the beneficial effects of the tractors are attributed to the powers of the imagination, as painted wood, ſlate pencils, &c. produced effects attributed to the metals. Mr. Perkins, in his reply, has caught, with great dexterity, at the few caſes treated in this way by Dr. Haygarth and his friends, the great parade with which they performed the operation, and the want of final ſucceſs; for, though relief is mentioned, nothing is ſaid of the ultimate event. It has, however, eſcaped Mr. Perkins, or he may have been willing to repreſent his tractors as inſtruments of a peculiar nature, that, from the manner in which Dr. Haygarth operated, he did not avoid the ſuſpicion of having employed a ſimilar inſtrument. If the effect is electrical, *painted* wood, ſealing-wax, and even ſlate pencils, are not the inſtruments to be choſen as the means of connexion to diſprove the power of the tractors, for they will be conductors or otherwiſe, as the electricity is reſinous or vitreous. Beſides, the effects obſerved are ſimilar to thoſe ſaid to be produced by the tractors; and, though the influence of imagination may operate in different ways, we think the changes from the application of the fictitious tractors are not of this kind. We may add, from Dr. Perkins, that theſe inſtruments have ſucceeded equally in children, in horſes, and in perſons under the influence of epileptic paroxyſms, where imagination could have had no place.

In Copenhagen, the tractors did not always ſucceed, chiefly, in the opinion of Mr. Perkins, from their not having been employed long enough, and on account of the neglect of waſhing the parts, and previouſly freeing them from the former oily applications. Profeſſor Tode has ſpoken diſreſpectfully of the tractors, and diſregarded the teſtimonies in their favour, in conſequence of the Daniſh tranſlators having omitted to add the titles and reſidence of thoſe

respectable persons who had borne their testimony to the good effect produced by the instruments.

The last little work contains the substance of the first, the reply to Dr. Haygarth, Dr. Abilgard's theory, and additional testimonies. On the whole, we would wish to *rein in* the imagination, on this subject, though we cannot allow it to be the cause of the changes. We have admitted a power which we cannot yet fully understand or scientifically direct: thus, while it leads to the continuation of cautious experiment, should prevent too great confidence, too eager and indiscriminate expectations. The tractors may be useful remedies, though they may not cure every disorder; and the danger of their being ultimately neglected will chiefly arise from the extravagance of the expectations formed of their utility.

NATURAL HISTORY.

The Naturalist's and Traveller's Companion. By John Coakley Lettsom, M.D. Third Edition. 8vo. 4s. Boards. Mawman.

To animate the zeal, to direct the attention, of travellers in general, and to instruct the less informed in the nature of those objects which are most valuable and important, is the design of this tract, whose utility has prolonged its existence to a third edition. The two former appeared respectively in 1772 and 1774. The present edition is greatly enlarged, particularly in the chemical and mineralogical parts; but sciences, gradually expanding by the addition of new facts, can never be complete in a summary. Dr. Lettsom admits that some of the sections have been long printed, so that, in the earlier parts, which relate to birds, &c. we find little change. The method of analysing mineral waters is less complete than we could have wished as chemists, and unnecessarily full for general travellers. The analysis of air, and the directions for distinguishing and collecting fossils, are considerably enlarged and highly useful.

The second part contains observations calculated to point out to travellers what is most necessary to be ascertained in each branch of knowledge, and what is less known. This part is not executed with sufficient accuracy; but, upon the whole, this little work, which escaped us in its earlier forms, merits our commendation. It is illustrated by several plates, more fully explaining the various directions.

BOTANY.

The Lady's and Gentleman's Botanical Pocket Book; adapted to Withering's Arrangement of British Plants. Intended to facilitate and promote the Study of Indigenous Botany. By William Mavor, LL.D. 12mo. 3s. Vernor *and* Hood. 1800.

This ingenious attempt to facilitate the study of indigenous bo-

tany will not derogate from the author's reputation. He prefixes to each clafs a fhort account of its moft ftriking contents, and annexes the Englifh and Linnæan name of the genera, leaving room for the fpecies, in proportion to the number flourifhing in Britain. Thefe are to be added according to the obfervations of every botanift, who, it is fuppofed, will fubjoin the *habitat* of each plant. We could wifh that it were poffible in a few years to recall the books and give a lift of the plants according to the entries of obfervers in different parts of the kingdom. It would afford, were thefe pocket-books much employed, a curious hiftory of the diftribution of fome uncommon plants, and teach the lefs experienced botanift where to find what he may wifh to fee.

The Britifh Flora, or a Linnean Arrangement of Britifh Plants. With their Generic and Specific Characters, felect Synonyms, Englifh Names, Places of Growth, Duration, Times of Flowering, and References to Figures. By John Hull, M. D. &c. Part I. 8vo. 8s. 6d. Boards. Bickerftaff. 1799.

The increafing riches in the vegetable kingdom, particularly among the cryptogamiæ, will always render fucceffive Floræ welcome guefts. In this laft refpect Dr. Hull's work is not fuperfeded by Mr. Symonds' attempt; and it may be a recommendation to many that the characters are in Englifh.

'To each fpecies,' our author obferves, 'is added,

'1. The Englifh name; except in the three laft orders of the clafs Cryptogamia, where they have been almoft univerfally omitted, becaufe they are mere tranflations, and not properly eftablifhed.

'2. The general habitation, or fituation, in which it is found, and in fome inftances where the plant is very rare, the particular place is indicated.

'3. The duration; which is expreffed by the initials of the words annual, biennial, perennial, fhrub, tree.

'4. The feafon, or months of flowering; the mouths being expreffed by numbers, e. g. January by 1, February by 2, &c. &c.

'5. A reference to fome figure or figures. In general one figure only is referred to, and in fome inftances an inferior Englifh figure has been preferred to a fuperior foreign one, as being more acceffible to the generality of readers. When two or more are given, the firft place has not always been affigned to the beft.

'The fynonyms of Hudfon, Lightfoot, and Withering, are alfo conftantly added, when they differ from the Linnean name, or from each other. And the fynonyms of other authors are frequently given, efpecially in the clafs Cryptogamia.

'To fuch fpecies as are doubtful natives, a note of interrogation is affixed.' P. ii.

He has adopted the original arrangement of Linnæus, in opposition to the innovations, perhaps the improvements, of Thunberg. The reasons will be given in the second part, with some observations on the botanical language here employed. This part will also contain an introduction to botany and the natural characters of the British plants. We shall therefore postpone all particular observations on the present Flora, remarking only, that Dr. Hull seems to have consulted the most valuable works in botany, and to have made a judicious use of what he has collected.

PHILOLOGY, &c.

On the Syntax of the Latin Verb: designed for the Use of Students. By Samuel Seyer, M. A. of Corpus Christi College, Oxford. 8vo. 5s. Boards. Cadell *and* Davies.

In every cultivated language, the syntax of the verb is more complicated than that of any other part of speech. The Greek and Latin verbs, in particular, have frequently exercised the industry of grammarians; but, notwithstanding such renewals of investigation, Mr. Seyer affirms, that the syntax of the Latin verb 'has not been discussed in a *regular* and *systematic* manner.' Whether he has thrown new light on the inquiry, we will briefly and candidly examine.

In treating of the modes and tenses, our author passes hastily over some, and dwells upon others. In the chapter which relates to 'a particular use of the present and preterimperfect tenses,' he gives many examples of the use of the former tense among the Roman writers where an Englishman would use a past tense; as, 'unâ cum gente tot annos bella *gero*;' and he adds, 'the above rule contains the *universal* practice of the Latin language, which has fewer *exceptions* than most rules of syntax.' We are surprised to find a professed grammarian speaking in such terms; for what is *universal* can have no *exceptions*.—He afterwards affirms, that the passage, πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι, 'ought (according to the rule above-mentioned) to be thus translated or understood; *I have been in existence before Abraham was born*.' But the phrase *I have been* is in this combination improper; and we ought rather to translate the passage thus; 'I not only exist at present, but was in existence before Abraham was born;' or in this manner; 'I have been in existence from the time which preceded the birth of Abraham to the present moment.'

In discussing the subjunctive mode, Mr. Seyer controverts the opinion of Richard Johnson, who maintains that this mode involves the signification of *possum*, *debeo*, and *volo*, with an infinitive mode. It 'is never used (says our author) in the sense of *possum*, *volo*, or *debeo*; but has only two significations; one, a contingent; the other, not at all differing from the signification of the indicative mode.' In this opinion Mr. Seyer is, we think, justified.

The preterperfect tense subjunctive, he properly observes, is 'both past and future; a past-perfect contingent, a future-perfect contingent; and is besides a mere indicative past.'

He omits the future subjunctive, 'being persuaded that it exists *no where*, but in the writings of some grammarians.' Indeed, the supposed examples of that tense may be assigned either to the future-perfect of the indicative mode, or the preterite of the subjunctive.

A long chapter is devoted to the enumeration of particles which require the subjunctive mode after them; and numerous examples are given, by some of which the inconsiderate assertions of several eminent grammarians may be refuted.

The distinctive uses of *quod*, *ut*, &c. after certain verbs and nouns, are illustrated by a variety of examples, which merit the attention of the young student.

The strict nature of the gerund has been a subject of warm dispute. It is thus defined by our author—'a participial word (a participle it might be called, were not the term already occupied); partaking of the nature of the verb, as signifying action and governing cases; and of the noun or substantive, as signifying an abstract quality, and having cases.' P. 176.

In the course of this discussion, he represents *tactio hanc rem* as equally good language with *tangere hanc rem*; but *tactio* is so much more than a gerund, as to have the force of a regular noun; and the substantive which follows it ought therefore to be in the genitive case.

When he treats of supines, he is at a loss to account for the true construction of the phrases *ventum erat*, *pugnatum est*, &c. He will not allow that *ventum* and *pugnatum* are passive participles: but we are of opinion, that they are such, though the verbs to which they belong are neuter. *Ventum erat* may be thus explained: *the act of coming was performed by him.* The expression, however, may justly be deemed as great a solecism as some similar (though not exactly corresponding) phrases which have crept into the English language —*he was spoken to, they were listened to*, &c.

Our author confutes, as he may without the least difficulty, the opinion of Sanctius, that the participle is no more significant of time than the adjective. He also triumphs over the same grammarian in maintaining the existence of neuter verbs, and supporting the common distinction between such verbs and those which are termed active. He has given a long list of verbs which are used at different times in both those modes of construction; and with other lists of verbs he concludes his work.

Mr. Seyer appears to have diligently investigated the subject of his performance. He manifests some aptitude for grammatical inquiries; and, though we do not always concur with him in opinion, we are ready to admit his claim to the praise of the philologist.

Viridarium Poeticum seu Delectus Epithetorum in celeberrimis Latinis Scriptoribus sparsorum, designatum ad Epitheta ab antiquis usurpata Exemplis in illustrandum, Scholarum Usum quibus Compositio Latina præcipuam Eruditionis Partem efficit. A Thoma Browne, A. M. 8vo. 8s. Bound. Robinsons. 1799.

A Selection of Latin Epithets for the Use of Versifiers.

The art of making verses, an art very different from the art of poetry, is much cultivated at our great schools; and a fair investigation of the natural effects of the practice of such an art might be very useful to all employed in teaching languages. It is certain that the versifying art is entirely neglected by the teachers of modern languages; and in conseqnence, at the end of a year, a boy or girl will make considerable proficiency in the French, Italian, or German; and seven years employed in the Latin language, in the usual mode of instruction at great schools, return the majority of the boys to their parents incapable of hammering out a common sentence in Latin. To assist in this mechanical art of verse-making, the Gradus ad Parnassum is in general request; the boy has conceived a thought, which he must turn into a Latin verse: the words in their natural order do not fall into the required measure; he looks out for epithets and synonyms, and the measure is made. Unfortunately these epithets, taken from the greatest poets, were used by them for a different purpose; and the boy's taste by this mode of exercise is very much depraved. As an improvement upon the Gradus, the epithets are in this Viridarium divided into two classes—epithets from the Augustan and following age, and epithets from the later ages. Hence the boy will be led to select his epithet from the first, though that in the second class may be much more to his purpose. We prefer the old Gradus, as less prejudicial to taste than the Viridarium; but we wish that the masters of great schools would teach their boys to think and write prose before they employ them in the task of versification.

A Praxis of Logic, for the Use of Schools. By John Collard. 8vo. 5s. Boards. Johnson. 1799.

From the abuse of logic by the followers of Aristotle, and the absurdities into which a neglect of true reasoning, and the art of sophistry, led his disciples in the middle ages, this science now receives very little attention either in our schools or our universities. It was supposed to be a science which required profound meditation and severe study; and being contained in pompous names, chiefly derived from the Greek language, it presents itself in so disagreeable a form to young students, that they reject with strong aversion every attempt to initiate them in this first step to real knowledge. Locke was the first to remove this fatal error; and we are now beginning to see that the science which the ancients made the last in their process, ought to be the first in the schools. In short, like the bourgeois gentilhomme, who discovered that he had been talking prose all his life, we have at last found out that child-

ren are logicians, and that they are more perplexed by the names than by the uſe of their tools. In this work, logic is taught by a very judicious praxis, which begins with a ſimple ſentence, and proceeds to ſuch as are more complicated. We wiſh that eaſier names had been found for the various ſentences as they occurred; but the writer, perhaps, was unwilling to deviate from common uſage; and, by care and attention on the part of the maſter, this diſadvantage may be remedied. The whole of the ſyſtem, in ſhort, is to analyſe the moſt difficult period in the Engliſh language, to ſhow how the parts depend one upon another, to point out the abbreviations and omiſſions common in the tranſmiſſion of thought. Of this ſimple art the majority of readers are totally ignorant; and hence they riſe from the peruſal of a work not only with a very inadequate conception of the author's meaning, but alſo with an incapacity of relating to a third perſon the chief points which ſeem to have occupied their attention. By this praxis, if begun early at ſchools, the mind will be gradually formed to the greateſt exertions: it is to the reaſoning faculty what parſing is to grammar; and we ſhall be happy to hear of its univerſal adoption.

Dodici Converſazioni, Italiane e Franceſi, nelle quali ſi ſono introdotte le Voci le piu neceſſarie per la Converſazione famigliare. Per G. Grimani, Maeſtro.

Twelve Conferences or Dialogues, Italian and French, in which are introduced ſuch Expreſſions as are moſt uſeful in familiar Converſation. 12*mo.* Low. 1799.

Theſe dialogues are conſiderably varied in point of ſubject; and moſt of them are well calculated for the purpoſe of inſtruction: but that which relates to geography is too long for a work of this kind, though it chiefly conſiſts of a catalogue of names, which, we muſt add, are miſerably disfigured by falſe ſpelling, after every allowance for the alterations required by the idiom of the French and Italian languages. It may alſo be obſerved that the French dialogues are leſs correct than the Italian.

The Latin Scholar's Guide, or Clarke's and Turner's Latin Exerciſes corrected, together with the References to the Originals from which the Sentences are extracted. By Mr. Tocquot. 8*vo.* 10*s.* 6*d. Bound.* Dulau. 1800.

Many of our readers may recollect, that, in Clarke's Introduction, Latin words in their primary ſtate are given, which the learners are expected to put reſpectively in the proper caſe, gender, tenſe, &c. In the preſent work they are corrected by Mr. Tocquot, though we think that it would have been better to leave the taſk of correction to boys, whoſe attempts might with little trouble be ſuperintended by their inſtructors.

A Supplement to the Introduction to the making of Latin. Consisting of further Rules for the Purpose: shewing, in a great Measure, wherein, besides Concord and Government, the Difference betwixt the Latin and English Idioms lies. With proper English Examples, being Translations from the Classick Authors in one Column, and the Latin Words in another. By John Clarke, late Master of the Publick Grammar-School in Hull. A new Edition. 8vo. 3s. 6d. Bound. Kirkby. 1799.

In this edition, the words which are the objects of each rule are printed in Italics, to facilitate the reader's comprehension.

DRAMA.

The Corsicans: a Drama, in four Acts. Translated from the German of Augustus Kotzebue. 8vo. 2s. Bell. 1799.

The prominent character in this drama is one of those mysterious misanthropes who have so frequently been introduced by modern dramatists. In this instance he is a noble Corsican, who discovers his lost daughter in the family with which he has taken refuge as steward. This daughter had been bred at a distance from him, and had married without his consent. We extract a part of the scene in which she discovers herself to him, and obtains his pardon.

'*Ottilia.* If a wife, even in the embrace of a beloved husband, and amidst the caresses of the infant at her breast, finds no peace, because the heart of a daughter bleeds—

'*Wacker.* It is virtue's revenge.

'*Ott.* If, blest with affluence, I want nothing but the blessing of my father, and if this want alone depresses me below the most abject creature—

'*Wack.* Then your repentance is entitled to pity.

'*Ott.* If the most excruciating anguish during the lonely night succeeds that pretended cheerfulness under which it is forced to hide itself during the day—If I bathe my infant in tears, while I admit him to my breast, destitute of nourishment, and dried up with sorrow—If I tremble at the least appearance of danger, because trust in God has fled from my troubled conscience—[*She sobs.*

'*Wack.* [*affected.*] Then I pity you.

'*Ott.* And forgive me?

'*Wack.* No.

'*Ott.* Oh! if you were my father—

'*Wack.* Then I would not curse a wretch—

'*Ott.* And forgive me?

'*Wack.* No.

'*Ott.* Not even—if, like my father, you had kept your child at a distance from you ever since its infancy?—If you had never beheld it since it was four years of age?

'*Wack.* [*startled.*] Since it was four years of age!' P. 77.

After ſome inquiries and conſequent intimations, the daughter, drawing a miniature picture from her boſom, exclaims,

"'Mother! mother! intercede for thy unfortunate daughter! [*Preſents the portrait to him in a whining tone.*]

[Wacker *ſnatches it violently out of her hand, and haſtens to a ſpot lighted by the moon, where, trembling, he gazes at the picture.—Tears ſtart into his eyes—He attempts ſeveral times to caſt a ſevere look at* Ottilia;—*ſhe extends her arms, trembling—he wipes his eyes, and, overcome with grief, leans againſt a tree.*]

'Ott. [*riſes, ſtruggling, from the ground, and approaches him with fear.*] My father!

'*Wack.* [*with averted eyes.*] Don't call me ſo.

'*Ott.* My penance is ſevere.

'*Wack.* [*ſarcaſtically.*] In the lap of joy.

'*Ott.* God has numbered my tears.

'*Wack.* And weighed thy actions.

'*Ott.* Forgiveneſs to the penitent!

'*Wack.* Reſtore to me thoſe hours which ſorrow lengthened out into years.

'*Ott.* Forgiveneſs, father!

'*Wack.* Reſtore to me my impaired health!

'*Ott.* [*Kneels down, and wrings her hands.*]

'*Wack.* The counteſs forgets that her ſteward is ſtanding before her.

'*Ott.* You puniſh me with ſeverity.

'*Wack.* An exile, on whoſe head a reward was ſet.—Go; betray me to thy ſeducer! The man who ſtole the daughter may, for the ſake of gold, aſſaſſinate the father.

'*Ott.* Oh! this is too cruel!

'*Wack.* [*caſting his eyes on the picture.*] Worthy ſpouſe! her firſt cry was the echo to thy laſt groan! That ſhe might prove the comfort of my old age, was thy parting wiſh!

'*Ott.* Oh, be it accompliſhed! Departed ſpirit of my mother! give life once more to her lovely features! Reanimate her ſoft eyes, that ſhe may caſt a deep look into my father's heart!

'*Wack.* And there behold how it bled.

'*Ott.* Can nothing move that boſom? melt that heart? not the mother's ſmile? not the daughter's repentance?—[*Obſerving the nurſe with the child in the back ground.*] Oh! come, my ſon! thy prattling ſhall move him!—[*Starts up, fetches the child, returns, and kneels down.*]

'*Wack.* [*ſoftened.*] What is this?

'*Ott.* Thou ſlumber'ſt!—Oh! ſleep not!—Send forth thy infant cries!—the cries of anguiſh! that they may penetrate thy grandfather's heart!

'*Wack.* [*looking down to her, as it were involuntarily.*] Ottilia—is this thy child?

'*Ott.* It is my child! your blood!

'*Wack.* [*more softened.*] Take it away.

'*Ott.* Without your blessing?

'*Wack.* [*careful.*] The damp air—the cold—poor child!

'*Ott.* It is not poor, if you love it!—it will not be hurt, if you bless it!

'*Wack.* [*after a pause, during which he struggles with himself.*] Is it a boy?

'*Ott.* A boy, that cannot yet fold his little hands, but whom destiny has perhaps chosen to be the avenger of his family—

'*Wack.* [*Roused by these words.*] Perhaps—[*with emotion.*] Perhaps—Rise!—[*After a pause.*] Lay the child on my arms.

'[Ottilia *obeys, trembling with joy.*]

'[Wacker *casts a sorrowful look at the child.*]

'*Ott.* My child in my father's arms!—This is the happiest moment of my life!

'*Wack.* Wipe off that tear, which fell on his face.

'*Ott.* Oh no! no! with this tear on the infant's cheek my father has cancelled its mother's debt.

'*Wack.* Yes!—thou hast overcome me—Nature stood leagued with thee—May God bless the child!' P. 78.

The East-Indian; a Comedy. Translated from the German of Augustus von Kotzebue. By A. Thomson, Author of Whist, &c. 8*vo.* 2*s.* Longman *and* Rees. 1799.

Another play from the German of Kotzebue! more absurdly unnatural in character than any of his former pieces. Let the following extract verify our assertion. Gurli is preparing to sign her marriage contract with Samuel, when *his* brother Robert arrives from sea.

'*Gurli.* Who is that man?

'*Liddy.* That is brother Robert.

'*Gurli.* Brother Robert! ay—I like brother Robert.

'*Robert.* Is this the bride? I am happy of your acquaintance: [*going up to her*] favour me with a kiss.

'*Gurli.* Ten, if you will. [*Kisses him.*]

'*Samuel.* Now, Miss, I beg you will write.

'*Staff.* The formalities have been drawn into length.

'*Samuel.* [*Urging Gurli.*] Will you be pleased? [*Gurli shakes her head.*]

'*L. Smith.* [*Half aside.*] These are the most tedious espousals that ever I was a witness of.

'*Gurli.* [*To Liddy.*] Hark you now, Liddy, I like brother Robert better than brother Samuel.

'*Liddy.* Foolish girl.

'*Kaberdar.* Gurli, thou art childish.

'*Gurli.* Be not angry, dear father, Gurli has her free will.

'*Kaberdar.* That ſhe has.

'*Gurli.* Well, Liddy, is it the ſame to thee, whether Gurli marries thy brother Samuel, or thy brother Robert?

'*Liddy.* [*ſmiling.*] The ſame to me, dear Gurli; but not to Samuel.

'*Gurli.* Ah! what! the fooliſh man! who will aſk his leave? [*goes up to Robert.*] Dear brother Robert, wilt thou be ſo good as to marry Gurli?

'*Robert.* [*Much aſtoniſhed.*] How! what!

'*Staff.* An uncommon *caſus.*

'*L. Smith.* It is *unique.*

'*Tidewaiter.* Inconceivably rapid.

'*Samuel.* I am petrified.

'*Sir John.* [*Smiling to Kaberdar.*] One of my ſons is the happy man, and it is equal to me which.

'*Kaberdar.* [*Significantly.*] To me it is not equal.

'*Gurli.* Well, thou doſt not give me any anſwer.

'*Robert.* What the devil can I anſwer?

'*Gurli.* Don't you like me?

'*Robert.* Oh, yes!

'*Gurli.* Well, I like thee. Thou art ſuch a merry man, that I am fond of looking at thee. Thine eyes ſpeak ſo well, that one wiſhes always to anſwer, although they know not what—Well?

'*Robert.* Miſs, I am not acquainted with you: I ſee you to-day, for the firſt time in my life.

'*Gurli.* Yes, indeed, and I thee too. But Gurli would wiſh to ſee thee for ever.

'*Liddy.* At my riſk, brother.

'*Robert.* Damn me, if the girl is not charming! but I cannot deceive you, Miſs; I am a poor devil, and have nothing but a ſhip of 1200 tons burden, with which I muſt ſcour the wide ocean to-morrow, and perhaps go to the bottom next day.

'*Gurli.* Thou muſt not go to ſea; thou muſt ſtay at home with Gurli.

'*Robert.* And ſtarve with Gurli.

'*Kaberdar.* Sir, this incident is ſingular of its kind, and muſt naturally ſurpriſe you very much. She is my daughter; a good girl; a child of nature; her dowry is ten thouſand pounds ſterling. I have nothing farther to ſay on the ſubject.

'*Robert.* Sir, I care as much for ten thouſand pounds, as I do for a rotten plank; and I ſhould not be willing to ſuffer myſelf to be crammed to death by my wife.

'*Gurli.* Fool, I will feed thee, and not cram thee. Marry me, however, and thou ſhalt not repent it. [*Stroking his cheeks.*] I will be ſo fond of thee, ſo fond—

'*Robert.* [*Smiling.*] A fooliſh buſineſs. Well then, in God's name, I am content.

'*Gurli.* [*Joyfully.*] Art thou? give me a kiſs.

'*Samuel.* Robert, is this done like a brother, to ſnatch my good fortune from my mouth?

'*Robert.* Devil take it: no—no, Miſs, I cannot marry you.

'*Gurli.* [*Mournfully.*] No! why not then?

'*Robert.* My brother has prior claims upon you.....

'*Gurli.* But I won't have him—I won't have him—I won't have him.—Thou fooliſh Samuel! what haſt thou to do with Gurli? Gurli will not have thee.' P. 75.

This regular importation of nonſenſe is a diſgrace to the taſte of our country.

MISCELLANEOUS LIST.

Lettre à M. Bryan Edwards, en Réfutation de ſon Ouvrage, intitulé Vues Hiſtoriques ſur la Colonie Françaiſe de Saint-Domingue, &c. Par M. le Colonel Venault de Charmilly, chargé par les Miniſtres de ſa Majeſté Britannique, et par les Habitans de la Grande-Anſe, de regler, accepter et ſigner la Capitulation pour la Reddition de la Partie Françaiſe de Saint-Domingue, avec M. Le Lieutenant-general Adam Williamſon, &c. 4to. Debrett.

A Letter to Mr. Bryan Edwards, in Refutation of his Work entitled Hiſtoric Views reſpecting the French Colony of St. Domingo; by Colonel Venault de Charmilly, who was employed by the Miniſters of his Britannic Majeſty, and the Inhabitants of the Great Anſe, in the Adjuſtment of a Capitulation for the Surrender of that Colony.

M. de Charmilly not only accuſes Mr. Edwards *generally* of error and injuſtice, but has given above *two hundred* inſtances, in which he thinks he has made good theſe charges. It cannot be expected that we ſhould ſtep between combatants apparently ſo able to vindicate their opinions, however diſcordant. In matters of fact, we cannot be competent judges without farther evidence; but, as far as theory goes, we perceive Mr. Edwards has gained an important advantage. M. de Charmilly ſays, 'I have proved that you were wrong in accuſing thoſe who adviſed the miniſters to undertake the important expedition to St. Domingo: that they have not deceived them; and that they never wiſhed to deceive them. I have proved that, if St. Domingo had not become the ſeat of war, the colony of Jamaica had neceſſarily been loſt, *which is an abſolute truth.* I repeat it, Sir, and I heſitate not to affirm, that if *St. Domingo were abandoned*, or reſtored to the French, Jamaica *would ſpeedily be deſtroyed*, and, ſoon after, all the colonies in the Antilles.' Theſe aſſertions are offered as refutations of Mr. Edwards' theory on the expedition to St. Domingo; yet, notwithſtanding the boldneſs with which they are advanced, we know that St. Domingo has been abandoned, and that Jamaica is not in danger. Events therefore favour the opinion of Mr. Edwards; and it is probably for this reaſon that he has not thought it neceſſary to anſwer the preſent prolix epiſtle.

The Rational Brutes; or, Talking Animals. By M. Pelham. 12mo. 1s. 6d. Vernor *and* Hood. 1800.

Under the figure of ſeveral animals converſing on the ill-treatment which they ſuffer from the careleſſneſs or bad temper of children, a good mother endeavours to cure her children of their bad habits; and we ſhall be glad to hear that mothers in general point out from this work to their children the nature of their ſuppoſed fondneſs as well as cruelty to animals.

A Word for the Poor: or, General Thoughts, candidly ſubmitted to the good Senſe, Diſcernment, and particular Conſideration, of the Britiſh Public, on the late ſcanty Harveſt, and the dreary Proſpect of a hard Winter. Interſperſed, are a few homely, but wholeſome Hints (if rightly taken) to all deep Speculators, and greedy Monopoliſts, whether Farmers or Cornfactors, uſurious Contractors, Foreſtallers, Engroſſers, or Regraters. With a Glance at Levellers, and a parting Word of Admonition to the Poor. By a true Lover of his Country. 8vo. 1s. Hurſt. 1799.

The evils of monopoly begin to be ſeverely felt by every claſs in this country; and it is to be feared that if they are not ſpeedily checked we ſhall fall into the ſtate in which the French were before the revolution, and know only two claſſes among us, the very rich and the very poor. Yet declamation is to be avoided on this ſubject; and, particularly in the ſuppoſed caſe of withholding corn, the modes of ſupplying the markets ſhould be well inveſtigated. If all the corn now in the barns in England ſhould be threſhed out in a week and brought to market, the meaſure would be attended with inconceivable diſtreſs in a ſhort time to all claſſes. The monopoliſts would then be enabled to houſe it, and to ſtore it up conveniently, to ſupply the markets juſt as they might chooſe; and the proper buſineſs of the farm-yard would be neglected. They who talk of theſe ſubjects ſhould know that there is a regular mode of threſhing out corn; and thus the markets are ſupplied by an infinity of rivulets keeping them on the level which the quantity of corn in the country admits. If there are great capitaliſts, they can intercept this corn in its progreſs from the grower to the conſumer, and thus create an artificial, when there are no grounds for a real, ſcarcity: much more are they able to increaſe the ſcarcity when the crops have failed in a conſiderable degree. The cure of this evil, when the ſpirit of ſpeculation is ſo ſtrong as at preſent, is very difficult; and probably it cannot be checked when the preſſing demands of government require food to be tranſported to a given place at a given time, for the maintenance of troops. This is one of the evils of war; and great care ſhould be taken not to correct an immediate evil by ſuch a proceſs as ſhall be injurious to the general health of the patient on his recovery from a temporary illneſs.

The Life of Bianca Capello, Wife of Francesco De' Medici, Grand Duke of Tuscany. Translated from the German Original of J. P. Siebenkees. By C. Ludger. 12mo. 3s. Hurst.

About twenty years ago, Sanseverino introduced this celebrated heroine to public notice, by his 'Storia della Vita e tragica Morte di Bianca Capello.' Meissner afterwards worked the principal events into a romantic form; and thus it became a fashion to talk and think of Bianca Capello as represented through the medium of these performances; but the present author, having been favoured with original authorities and documents respecting her, determined to remove all the romantic matter from her history, and describe her in true colours. He appears to have executed his task with a proper regard to truth, though he seems not desirous of being thought capable of removing, by the shrewdness of conjecture, the difficulties which occur in the history. He fully establishes the fact that Bianca did not die by poison; and throughout the narrative he does not (like the contending historians of Mary queen of Scots) betray any anxiety to make her appear better or worse than she was.

A New Catalogue of Living English Authors: with complete Lists of their Publications, and Biographical and Critical Memoirs. Vol. I. 8vo. 7s. Boards. Clarke. 1799.

Certain mutilations have taken place in this work from the fear of a prosecution. When an anonymous writer takes the liberty, in speaking of living characters, employed in very useful occupations, to use these expressions, shallow 'literary coxcombs—this insufferable coxcomb'—with similar epithets, we need only observe that our readers will not waste their money upon so contemptible a publication.

Who'll change Old Lamps for New? Or, a Word or two concerning the Clergy, and their Provision. 8vo. 1s. 6d. Cadell *and* Davies. 1799.

The question is, Shall the tythes be redeemed, and the clergy be paid by another method? This the writer answers in the negative; but we cannot think him, as he does himself, a very able defender of the clergy. His arguments are not very strong or cogent; particularly when he dwells on the antiquity of this mode of payment, and considers, that the right to property in general would be rendered insecure by a vote of the legislature for this redemption. He does not recollect that at the Reformation the payment of tythes was changed, in many instances, from the clerical order to the laity; and the right of a society to property is of a very different nature from that of an individual. The redemption of tythes, indeed, will, we think, be injurious to the clerical interests; and the mode of corn-rents, recommended at the close of this work, will, though after a greater length of time, be equally injurious. It is the interest of the clergy not to suffer any innovation, or to attend to the vulgar arguments on this topic. This supposed friend may do them a greater harm than a real enemy.

CORRESPONDENCE.

We recognise the hand-writing and the former attentions of Amicus, and he will accept our kindest thanks. His proffered assistance we shall receive with gratitude; but the great object of his letter, the General Index, is an undertaking which we contemplate with some hesitation, and even dread. We are however aware of its necessity and utility, and the recommendation of a 'Friend' to whom we have been so often obliged, will have great weight in our decision.

At the request of a respectable correspondent we subjoin Dr. Mitchell's remarks on the composition of the nitrous, or, as he calls it, septic acid.

'I think the *nitric* acid is sufficiently proved to be a mixture of *three* acids in the purest form in which it is obtained by chemists. First, there is a quantity of sea salt mingled with the purest salt-petre, of which it is rarely or never divested. This affords muriatic acid, which comes over first in the distillation, and mingles with the product in the receiver. The existence of this acid is proved by adding nitrate of silver, which is immediately rendered turbid, and precipitated in a whitish mucilaginous sediment.

'Secondly. A portion of the sulphuric acid, employed to decompose the nitre, is volatilised by the heat, and rises in vapour too; and thus a portion of sulphureous acid is blended with the distilled spirit in the receiver. This is proved by adding nitrate or acetate of lead, which falls down in the form of the pelphate of lead. These precipitates have one form in all the forms and samples of nitrous acid I ever saw.

Thirdly. It being known that the sulphuric and septic acids are miscible with each other, it must often happen that they combine *before* the mixture meets with potash to neutralise it.

Fourthly. As it is equally well established that septic and muriatic acids will enter into union, it follows, that those two *very commonly indeed* are blended together *before* they are connected with the fixed vegetable alkali. It is therefore ordinarily impossible to procure one *drop of pure or naked septic acid* by any decomposition of nitre that can be instituted. The acid obtained is always an *aqua regia*, or some such thing; and the assertion that *aqua fortis* dissolves silver, and *aqua regia* gold, is not correct. Both these acids are but *modifications of aqua regia*; or, in other words, of the original acid of putrefaction.

Fifthly. Such being the constitution of nitrous acid, the *nitric acid* must be equally a mixture or farrago of things; and so of course is *nitrous air, nitrous acid vapour, nitrous oxyd*, and every thing of the sort procured by art or by the processes in the laboratory. I wish the gentlemen who publish and prescribe so much about these substances would consider a little more attentively the nature and composition of the things they employ. We should then have less contradiction and obscurity on the subject.

'Sixthly. You may therefore rely on it, that the *analysis of nitrous acid* into *azote* and *oxygen* is not correct. There *never has been such a pure specimen of nitrous acid in this world*, obtained by distillation from salt-petre. I wish that these forms and mixtures of septic acid might be properly inquired into and understood.'

As our correspondent wishes for our opinion, we may observe, that, while we admit the facts, we differ in our conclusion. It is well known that nitre derived from the air has always a proportion of muriatic acid; and the latter acid has a better claim to the title of aërial acid than any other. In the refining also, sulphuric acid readily gains admission. It is, however, clear, from even Dr. Mitchell's remarks, that these are accidental impurities, not component parts; and, though it were desirable that, in experiments, the pure nitrous acid should be employed, there is no reason to conclude, according to his insinuation, that no such exists.